SOME

THOUGHTS

CONCERNING

EDUCATION.

Doctrina vires promovet inſitas,
Rectique cultus pectora roborant:
Utcunque defecere mores,
Dedecorant bene nata culpæ.

HOR. *L.* IV. *Od.* 4.

By Mr. JOHN LOCKE.

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9 MAR 1962

TO

Edward Clarke,

Of *CHIPLEY*, Esq;

SIR,

THESE Thoughts concerning Education, *which now come Abroad into the World, do of Right belong to You, being written several Years since for Your Sake, and are no other than what You have already by You in my Letters. I have so little vary'd any Thing, but only the Order of what was sent you at different Times, and on several Occasions, that the Reader will easily find, in the Familiarity and Fashion of the Stile, that they were rather the private Conversation of two Friends, than a Discourse design'd for publick View.*

The Importunity of Friends, is the common Apology for Publications Men are afraid to own themselves forward to. But You know I can truly say, that if some, who having heard of these Papers of mine, had not press'd to see them, and afterwards to have them printed, they had lain dormant still in that Privacy they were design'd for. But those, whose Judgment I defer much to, telling me, that they were perswaded, that this rough Draught of mine might be of some Use, if made more publick, touch'd upon what will always be very prevalent with me: For I think it every

Man's indiſpenſible Duty, to do all the Service he can to his Country; and I ſee not what Difference he puts between himſelf and his Cattel, who lives without that Thought. This Subject is of ſo great Concernment, and a right Way of Education is of ſo general Advantage, that did I find my Abilities anſwer my Wiſhes, I ſhould not have needed Exhortations or Importunities from others. However, the Meanneſs of theſe Papers, and my juſt Diſtruſt of them, ſhall not keep me, by the Shame of doing ſo little, from contributing my Mite, when there is no more requir'd of me, than my throwing it into the publick Receptacle. And if there be any more of their Size and Notions, who lik'd them ſo well, that they thought them worth printing, I may flatter my ſelf they will not be loſt Labour to every Body.

I my ſelf have been conſulted of late by ſo many, who profeſs themſelves at a Loſs how to breed their Children, and the early Corruption of Youth is now become ſo general a Complaint, that he cannot be thought wholly impertinent, who brings the Conſideration of this Matter on the Stage, and offers ſomething, if it be but to excite others, or afford Matter of Correction: For Errors in Education ſhould be leſs indulg'd than any. Theſe, like Faults in the firſt Concoction, that are never mended in the ſecond or third, carry their afterwards incorrigible Taint with them, thro' all the Parts and Stations of Life.

I am ſo far from being conceited of any Thing I have here offer'd, that I ſhould not be ſorry, even for Your Sake, if ſome one abler and fitter

for

for ſuch a Taſk, would in a juſt Treatiſe of Education, ſuited to our English *Gentry, rectify the Miſtakes I have made in this, it being much more deſireable to me, that young Gentlemen ſhould be put into (that which every one ought to be ſollicitous about) the beſt Way of being form'd and inſtructed, than that my Opinion ſhould be receiv'd concerning it. You will however, in the mean Time, bear me Witneſs, that the Method here propos'd, has had no ordinary Effects upon a Gentleman's Son it was not deſign'd for. I will not ſay the good Temper of the Child did not very much contribute to it, but this I think You and the Parents are ſatisfy'd of, that a contrary Uſage, according to the ordinary diſciplining of Children, would not have mended that Temper, nor have brought him to be in Love with his Book, to take a Pleaſure in Learning, and to deſire, as he does, to be taught more, than thoſe about him think fit always to teach him.*

But my Buſineſs is not to recommend this Treatiſe to You, whoſe Opinion of it I know already; nor it to the World, either by your Opinion or Patronage. The well educating of their Children, is ſo much the Duty and Concern of Parents, and the Welfare and Proſperity of the Nation ſo much depends on it, that I would have every one lay it ſeriouſly to Heart; and after having well examin'd and diſtinguiſh'd what Fancy, Cuſtom, or Reaſon adviſes in the Caſe, ſet his helping Hand to promote every where that Way of training up Youth, with Regard to their ſeveral Conditions, which is the eaſieſt, ſhorteſt, and likelieſt to produce ver-

nous, uſeful, and able Men in their diſtinct Callings; tho' that moſt to be taken Care of, is, the Gentleman's Calling. For if thoſe of that Rank are by their Education once ſet right, they will quickly bring all the reſt into Order.

I know not whether I have done more than ſhewn my good Wiſhes towards it in this ſhort Diſcourſe; ſuch as it is, the World now has it; and if there be any Thing in it worth their Acceptance, they owe their Thanks to You for it. My Affection to You gave the firſt Riſe to it, and I am pleas'd, that I can leave to Poſterity this Mark of the Friendſhip has been between us. For I know no greater Pleaſure in this Life, nor a better Remembrance to be left behind one, than a long continu'd Friendſhip with an honeſt, uſeful, and worthy Man, and Lover of his Country. I am,

SIR,

Your moſt humble,

March 7.
1690.

AND

Moſt faithful Servant,

JOHN LOCKE.

SOME

SOME

THOUHGTS

Concerning

EDUCATION.

§. 1. A Sound Mind in a ſound Body, is a ſhort, but full Deſcription of a happy State in this World. He that has theſe two, has little more to wiſh for; and he that wants either of them, will be but little the better for any Thing elſe. Mens Happineſs or Miſery, is moſt part of their own making. He, whoſe Mind directs not wiſely, will never take the right Way; and he, whoſe Body is crazy and feeble, will never be able to advance in it. I confeſs, there are ſome Mens Conſtitutions of Body and Mind ſo vigorous, and well fram'd by Nature, that they need not much Aſſiſtance from others, but by the Strength of their natural Genius, they are from their Cradles carry'd towards what is excellent; and by the Priviledge of their happy Conſtitutions, are able to do Wonders. But Examples

of this Kind, are but few, and I think I may say, that of all the Men we meet with, nine Parts of ten are what they are, good or evil, useful or not, by their Education. 'Tis that which makes the great Difference in Mankind. The little, or almost insensible Impressions on our tender Infancies, have very important and lasting Consequences: And there 'tis, as in the Fountains of some Rivers, where a gentle Application of the Hand turns the flexible Waters into Channels, that make them take quite contrary Courses; and by this little Direction given them at first in the Source, they receive different Tendencies, and arrive at last, at very remote and distant Places.

§. 2. I imagin the Minds of Children as easily turn'd this or that way, as Water it self; and though this be the principal Part, and our main Care should be about the Inside, yet the Clay Cottage is not to be neglected. I shall therefore begin with the Case, and consider first the *Health* of the Body, as that which perhaps you may rather expect from that Study I have been thought more peculiarly to have apply'd my self to; and that also which will be soonest dispatch'd, as lying, if I guess not amiss, in a very little Compass.

Health.

§. 3. How necessary *Health* is to our Business and Happiness; and how requisite a strong Constitution, able to endure Hardships

ſhips and Fatigue, is to one that will make any Figure in the World, is too obvious to need any Proof.

§. 4. The Conſideration I ſhall here have of *Health*, ſhall be, not what a Phyſician ought to do with a ſick or crazy Child, but what the Parents, without the Help of Phyſick, ſhould do for the *Preſervation and Improvement of an healthy*, or at leaſt *not ſickly Conſtitution* in their Children: And this perhaps might be all diſpatch'd in this one ſhort Rule, *viz.* That Gentlemen ſhould uſe their Children as the honeſt Farmers and ſubſtantial Yeomen do theirs. But becauſe the Mothers poſſibly may think this a little too hard, and the Fathers too ſhort, I ſhall explain my ſelf more particularly; only laying down this as a general and certain Obſervation for the Women to conſider, *viz.* That moſt Childrens Conſtitutions are either ſpoil'd, or at leaſt harm'd, by *Cockering* and *Tenderneſs*. *Tenderneſs.*

§. 5. The firſt Thing to be taken Care of, is, That Children be not too *warmly clad or cover'd*, Winter or Summer. The Face, when we are born, is no leſs tender than any other Part of the Body. 'Tis Uſe alone hardens it, and makes it more able to endure the Cold. And therefore the *Scythian* Philoſopher gave a very ſignificant Anſwer to the *Athenian*, who wonder'd how he could go naked in Froſt and *Warmth.*

Snow. *How*, ſaid the *Scythian*, *can you endure your Face expos'd to the ſharp Winter Air? My Face is us'd to it*, ſaid the *Athenian*. *Think me all Face*, reply'd the *Scythian*. Our Bodies will endure any Thing, that from the Beginning they are accuſtom'd to.

An eminent Inſtance of this, though in the contrary Exceſs of Heat, being to our preſent Purpoſe, to ſhew what Uſe can do, I ſhall ſet down in the Author's Words, as I meet with it in a late ingenious Voyage.† "The Heats, ſays he, "are more violent in *Malta*, than "in any Part of *Europe*: They "exceed thoſe of *Rome* it ſelf, and "are perfectly ſtifling; and ſo much the "more, becauſe there are ſeldom any cooling Breezes here. This makes the common People as black as Gypſies: But yet "the Peaſants defy the Sun; they work on "in the hotteſt Part of the Day, without "Intermiſſion, or ſheltering themſelves from "his ſcorching Rays. This has convinc'd "me, that Nature can bring it ſelf to many Things which ſeem impoſſible, provided we accuſtom our ſelves from our Infancy. The *Malteſes* do ſo, who harden "the Bodies of their Children, and reconcile them to the Heat, by making them "go ſtark naked, without Shirt, Drawers, "or any Thing on their Heads, from their Cradles, 'till they are ten Years old.

† *Nouveau Voyage du Levant.* 1 5 7 5

Give

Give me Leave therefore to adviſe you, not to fence too carefully againſt the Cold of this our Climate. There are thoſe in *England*, who wear the ſame Cloths Winter and Summer, and that without any Inconvenience, or more Senſe of Cold than others find. But if the Mother will needs have an Allowance for Froſt and Snow, for fear of Harm, and the Father for fear of Cenſure, be ſure let not his Winter-Clothing be too warm: And amongſt other Things, remember, that when Nature has ſo well cover'd his Head with Hair, and ſtrengthen'd it with a Year or two's Age, that he can run about by Day without a Cap, it is beſt that by Night a Child ſhould alſo lie without one, there being nothing that more expoſes to Head-ach, Colds, Catarrhs, Coughs, and ſeveral other Diſeaſes, than keeping the *Head warm.*

§. 6. I have ſaid *He* here, becauſe the principal Aim of my Diſcourſe, is, how a young Gentleman ſhould be brought up from his Infancy, which, in all Things, will not ſo perfectly ſuit the Education of *Daughters*; though where the Difference of Sex requires different Treatment, 'twill be no hard Matto diſtinguiſh.

§. 7. I would alſo adviſe his *Feet to be waſh'd* every Day in cold Water, and to have his *Shoes* ſo thin, that they might leak and *let in Water*, whenever he comes near it. Here, I fear, I ſhall have the Miſtreſs and Maids too a- *Feet.*

gainſt me. One will think it too filthy, and the other perhaps too much Pains to make clean his Stockings. But yet Truth will have it, that his Health is much more worth, than all ſuch Conſiderations, and ten times as much more. And he that conſiders how miſchievous and mortal a Thing taking *Wet in the Feet* is, to thoſe who have been bred nicely, will wiſh he had, with the poor Peoples Children, gone *bare-foot*, who, by that Means, come to be ſo reconcil'd by Cuſtom to Wet in their Feet, that they take no more Cold or Harm by it, than if they were wet in their Hands. And what is it, I pray, that makes this great Difference between the Hands and the Feet in others, but only Cuſtom? I doubt not, but if a Man from his Cradle had been always us'd to go bare-foot, whilſt his Hands were conſtantly wrapt up in warm Mittins, and cover'd with *Hand-ſhoes*, as the *Dutch* call *Gloves*; I doubt not, I ſay, but ſuch a Cuſtom would make taking Wet in his Hands as dangerous to him, as now taking Wet in their Feet is to a great many others. The Way to prevent this, is, to have his Shoes made ſo as to leak Water, and his Feet waſh'd conſtantly every Day in cold Water. It is recommendable for its Cleanlineſs; but that which I aim at in it, is Health; and therefore I limit it not preciſely to any Time of the Day. I have known it us'd every Night with very good Succeſs, and that all the Winter, without the

the omitting it ſo much as one Night in extream cold Weather; when thick Ice cover'd the Water, the Child bath'd his Legs and Feet in it, though he was of an Age not big enough to rub and wipe them himſelf, and when he began this Cuſtom, was puling and very tender. But the great End being to harden thoſe Parts by a frequent and familiar Uſe of cold Water, and thereby to prevent the Miſchiefs that uſually attend accidental taking Wet in the Feet in thoſe who are bred otherwiſe, I think it may be left to the Prudence and Convenience of the Parents, to chuſe either Night or Morning. The Time I deem indifferent, ſo the Thing be effectually done. The Health and Hardineſs procur'd by it, would be a good Purchaſe at a much dearer Rate. To which, if I add the preventing of Corns, that to ſome Men would be a very valuable Conſideration. But begin firſt in the Spring with luke-warm, and ſo colder and colder every Time, 'till in a few Days, you come to perfectly cold Water, and then continue it ſo Winter and Summer. For it is to be obſerv'd in this, as in all other *Alterations* from our ordinary Way of Living, the Changes muſt be made by gentle and inſenſible Degrees; and ſo we may bring our Bodies to any Thing, without Pain, and without Danger.

Alterations.

How fond Mothers are like to receive this Doctrine, is not hard to foreſee. What can it

it be leſs, than to murder their tender Babes, to uſe them thus? What! put their Feet in cold Water in Froſt and Snow, when all one can do, is little enough to keep them warm? A little to remove their Fears by Examples, without which the plaineſt Reaſon is ſeldom hearken'd to. *Seneca* tells us of himſelf, *Ep.* 53 and 82. that he us'd to bathe himſelf in cold Spring Water in the midſt of Winter. This, if he had not thought it not only tolerable, but healthy too, he would ſcarce have done, in an exuberant Fortune, that could well have born the Expence of a warm Bath, and in an Age (for he was then old) that would have excus'd greater Indulgence. If we think his ſtoical Principles led him to this Severity, let it be ſo, that this Sect reconcil'd cold Water to his Sufferance. What made it agreeable to his Health? For that was not impair'd by this hard Uſage. But what ſhall we ſay to *Horace*, who warm'd not himſelf with the Reputation of any Sect, and leaſt of all affected ſtoical Auſterities? Yet he aſſures us, he was wont in the Winter-Seaſon to bathe himſelf in cold Water. But perhaps *Italy* will be thought much warmer than *England*, and the Chillneſs of their Waters not to come near ours in Winter. If the Rivers of *Italy* are warmer, thoſe of *Germany* and *Poland* are much colder, than any in this our Country; and yet in theſe, the *Jews*, both Men and Women, bathe all over,

over, at all Seaſons of the Year, without any Prejudice to their Health. And every one is not apt to believe it is Miracle, or any peculiar Virtue of St. *Winifred*'s *Well*, that makes the cold Waters of that famous Spring do no Harm to the tender Bodies that bathe in it. Every one is now full of the Miracles done by cold Baths on decay'd and weak Conſtitutions, for the Recovery of Health and Strength, and therefore they cannot be impracticable or intollerable for the improving and hardening the Bodies of thoſe who are in better Circumſtances.

If theſe Examples of grown Men, be not thought yet to reach the Caſe of Children, but that they may be judg'd ſtill to be too tender, and unable to bear ſuch Uſage. let them examine what the *Germans* of old, and the *Iriſh* now do to them, and they will find, that Infants too, as tender as they are thought, may, without any Danger, endure Bathing, not only of their Feet, but of their whole Bodies, in cold Water. And there are at this Day, Ladies in the High-lands of *Scotland*, who uſe this Diſcipline to their Children in the midſt of Winter, and find, that cold Water does them no Harm, even when there is Ice in it.

§. 8. I ſhall not need here to mention *Swimming*, when he is of an Age able to learn, and has any one to teach him. 'Tis that ſaves many a Man's Life; and the *Romans* thought *Swimming.*

it

it ſo neceſſary, that they rank'd it with Letters; and it was the common Phraſe to mark one ill-educated, and good for nothing, that he had neither learnt to read nor to ſwim. *Nec literas didicit nec natare.* But beſides the gaining a Skill which may ſerve him at need, the Advantages to Health, by often *bathing in cold Water*, during the Heat of Summer, are ſo many, that I think nothing need to be ſaid to encourage it, provided this one Caution be us'd, That he never go into the Water, when Exerciſe has at all warm'd him, or left any Emotion in his Blood or Pulſe.

§. 9. Another Thing that is of great Advantage to every One's Health, but eſpecially Childrens, is, to be much in the *open Air*, and very little as may be by the Fire, even in Winter. By this he will accuſtom himſelf alſo to Heat and Cold, Shine and Rain; all which, if a Man's Body will not endure, it will ſerve him to very little Purpoſe in this World; and when he is grown up, it is too late to begin to uſe him to it. It muſt be got early, and by Degrees. Thus the Body may be brought to bear almoſt any Thing. If I ſhould adviſe him to play in the *Wind and the Sun without a Hat*, I doubt whether it could be born. There would a thouſand Objections be made againſt it, which at laſt would amount to no more in Truth, than being Sun-burnt. And if my

Air.

young

young Maſter be to be kept always in the Shade, and never expos'd to the Sun and Wind, for fear of his Complexion, it may be a good Way to make him a *Beau*, but not a Man of Buſineſs. And altho' greater Regard be to be had to Beauty in the Daughters, yet I will take the Liberty to ſay, that the more they are in the *Air*, without Prejudice to their Faces, the ſtronger and healthier they will be; and the nearer they come to the Hardſhips of their Brothers in their Education, the greater Advantage will they receive from it all the remaining Part of their Lives.

§. 10. Playing in the *open Air*, has but this one Danger in it, that I know; and that is, that when he is hot with running up and down, he ſhould ſit or lie down on the cold or moiſt Earth. This I grant, and drinking cold Drink, when they are hot with Labour or Exerciſe, brings more People to the Grave, or to the Brink of it, by Fevers, and other Diſeaſes, than any Thing I know. Theſe Miſchiefs are eaſily enough prevented whilſt he is little, being then ſeldom out of Sight. And if, during his Child-hood, he be conſtantly and rigorouſly kept from ſitting on the Ground, or drinking any cold Liquour, whilſt he is hot, the Cuſtom of forbearing grown into *Habit*, will help much to preſerve him, when he is no longer under his Maid's or Tutor's Eye. This is all I think can be done *Habits.*

done in the Caſe: For, as Years increaſe, Liberty muſt come with them; and in a great many Things he muſt be truſted to his own Conduct, ſince they cannot always be a Guard upon him, except what you have put into his own Mind by good Principles, and eſtabliſh'd Habits, which is the beſt and ſureſt, and therefore moſt to be taken Care of. For, from repeated Cautions and Rules, never ſo often inculcated, you are not to expect any Thing either in this, or any other Caſe, farther than Practice has eſtabliſh'd them into Habits.

§. 11. One Thing the Mention of the Girls brings into my Mind, which muſt not be forgot; and that is, that your Son's *Cloths* be *never* made *ſtrait*, eſpecially about the Breaſt. Let Nature have Scope to faſhion the Body as ſhe thinks beſt. She works of her ſelf a great deal better and exacter, than we can direct her. And if Women were themſelves to frame the Bodies of their Children in their Wombs, as they often endeavour to mend their Shapes when they are out, we ſhould as certainly have no perfect Children born, as we have few well-ſhap'd that are *ſtrait-lac'd*, or much tamper'd with. This Conſideration ſhould methinks keep buſy People (I will not ſay ignorant Nurſes and Bodice-makers) from medling in a Matter they underſtand not; and they ſhould be afraid to put Nature out of her Way in faſhioning the Parts, when they

Cloths.

they know not how the leaſt and meaneſt is made. And yet I have ſeen ſo many Inſtances of Children receiving great Harm from *ſtrait-lacing*, that I cannot but conclude there are other Creatures, as well as Monkeys, who little wiſer than they, deſtroy their young Ones by ſenſeleſs Fondneſs, and too much embracing.

§. 12. Narrow Breaſts, ſhort and ſtinking Breath, ill Lungs, and Crookedneſs, are the natural and almoſt conſtant Effects of *hard Bodice*, and *Cloths that pinch*. That way of making ſlender Waſtes and fine Shapes, ſerves but the more effectually to ſpoil them. Nor can there indeed but be Diſproportion in the Parts, when the Nouriſhment prepar'd in the ſeveral Offices of the Body, cannot be diſtributed as Nature deſigns. And therefore, what Wonder is it, if it being laid where it can, on ſome Part not ſo *brac'd*, it often makes a Shoulder or a Hip higher or bigger than its juſt Proportion? 'Tis generally known, that the Women of *China*, (imagining I know not what kind of Beauty in it) by bracing and binding them hard from their Infancy, have very little Feet. I ſaw lately a Pair of *China* Shoes, which I was told were for a grown Woman: They were ſo exceedingly diſproportion'd to the Feet of one of the ſame Age amongſt us, that they would ſcarce have been big enough for one of our little Girls. Beſides this, 'tis obſerv'd, that their Women are alſo very little,

little, and ſhort-liv'd; whereas the Men are of the ordinary Stature of other Men, and live to a proportionable Age. Theſe Defects in the Female Sex in that Country, are by ſome imputed to the unreaſonable binding of their Feet, whereby the free Circulation of the Blood is hinder'd, and the Growth and Health of the whole Body ſuffers. And how often do we ſee, that ſome ſmall Part of the Foot being injur'd by a Wrench or a Blow, the whole Leg or Thigh thereby loſe their Strength and Nouriſhment, and dwindle away? How much greater Inconveniencies may we expect, when the *Thorax*, wherein is plac'd the Heart and Seat of Life, is unnaturally *compreſs'd*, and hinder'd from its due Expanſion?

Diet.

§. 13. As for his *Diet*, it ought to be very *plain* and ſimple; and if I might adviſe, Fleſh ſhould be forborn as long as he is in Coats, or at leaſt 'till he is two or three Years old. But whatever Advantage this may be to his preſent and future Health and Strength, I fear it will hardly be conſented to by Parents, miſlead by the Cuſtom of eating too much Fleſh themſelves, who will be apt to think their Children, as they do themſelves, in Danger to be ſtarv'd, if they have not Fleſh at leaſt twice a Day. This I am ſure, Children would breed their Teeth with much leſs Danger, be freer from Diſeaſes whilſt they were little, and lay the Foundations of

of an healthy and ſtrong Conſtitution much ſurer, if they were not cram'd ſo much as they are by fond Mothers and fooliſh Servants. and were kept wholly from Fleſh, the firſt three or four Years of their Lives.

But if my young Maſter muſt needs have Fleſh, let it be but once a Day, and of one Sort at a Meal. Plain Beef, Mutton, Veal, *&c.* without other Sauce than Hunger, is beſt; and great Care ſhould be us'd that he eat *Bread* plentifully, both alone and with every Thing elſe; and whatever he eats that is ſolid, make him chew it well. We *Engliſh* are often negligent herein; from whence follow Indigeſtion, and other great Inconveniencies.

§. 14. For *Breakfaſt* and *Supper*, *Milk*, *Milk-Pottage*, *Water-Gruel*, *Flummery*, and twenty other Things, that we are wont to make in *England*, are very fit for Children; only, in all theſe, let Care be taken that they be plain, and without much Mixture, and very ſparingly ſeaſon'd with Sugar, or rather none at all; eſpecially all *Spice*, and other Things that may heat the Blood, are carefully to be avoided. Be ſparing alſo of *Salt* in the ſeaſoning of all his Victuals, and uſe him not to high-ſeaſon'd Meats. Our Palates grow into a Reliſh, and liking of the Seaſoning and Cookery, which by Cuſtom they are ſet to, and an over-much Uſe of Salt; beſides that, it occaſions Thirſt, and over-much Drinking has other ill Effects upon

upon the Body. I ſhould think, that a good Piece of well-made and well-bak'd *brown Bread*, ſometimes with, and ſometimes without *Butter* or *Cheeſe*, would be often the beſt Breakfaſt for my young Maſter. I am ſure 'tis as wholſome, and will make him as ſtrong a Man as greater Delicacies; and if he be us'd to it, it will be as pleaſant to him. If he at any Time calls for Victuals between Meals, uſe him to nothing but dry *Bread*. If he be hungry more than wanton, *Bread* alone will down; and if he be not hungry, 'tis not fit he ſhould eat. By this you will obtain two good Effects, 1. That by Cuſtom he will come to be in Love with *Bread*; for, as I ſaid, our Palates and Stomachs too are pleas'd with the Things we are us'd to. Another Good you will gain hereby, is, That you will not teach him to eat more nor oftner than Nature requires. I do not think that all Peoples Appetites are alike; ſome have naturally ſtronger, and ſome weaker Stomachs. But this I think, that many are made *Gormands* and *Gluttons* by Cuſtom, that were not ſo by Nature: And I ſee in ſome Countries, Men as luſty and ſtrong, that eat but two Meals a Day, as others that have ſet their Stomachs by a conſtant Uſage like Larums, to call on them for four or five. The *Romans* uſually faſted 'till Supper, the only ſet Meal, even of thoſe who eat more than once a Day; and thoſe who us'd Breakfaſts, as ſome did

at

at eight, ſome at ten, others at twelve of the Clock, and ſome later, neither eat Fleſh, nor had any Thing made ready for them. *Auguſtus*, when the greateſt Monarch on the Earth, tells us, he took a Bit of dry Bread in his Chariot. And *Seneca*, in his 83d Epiſtle, giving an Account how he manag'd himſelf, even when he was old, and his Age permitted Indulgence, ſays, That he us'd to eat a Piece of dry Bread for his Dinner, without the Formality of ſitting to it, tho' his Eſtate would have as well pay'd for a better Meal, (had Health requir'd it) as any Subject's in *England*, were it doubl'd. The Maſters of the World were bred up with this ſpare Diet; and the young Gentlemen of *Rome* felt no want of Strength or Spirit, becauſe they eat but once a Day. Or if it happen'd by Chance, that any one could not faſt ſo long as 'till Supper, their only ſet Meal, he took nothing but a Bit of dry Bread, or at moſt a few Raiſins, or ſome ſuch ſlight Thing with it, to ſtay his Stomach. This Part of Temperance was found ſo neceſſary both for Health and Buſineſs, that the Cuſtom of only one Meal a Day held out againſt that prevailing Luxury, which their Eaſtern Conqueſts and Spoils had brought in amongſt them; and thoſe who had given up their old frugal Eating, and made Feaſts, yet began them not 'till the Evening. And more than one ſet Meal a Day, was thought ſo monſterous, that it

was

was a Reproach as low down as *Cæſar*'s Time, to make an Entertainment, or ſit down to a full Table, 'till towards Sun-ſet; and therefore, if it would not be thought too ſevere, I ſhould judge it moſt convenient, that my young Maſter ſhould have nothing but *Bread* too for *Breakfaſt*. You cannot imagin of what Force Cuſtom is; and I impute a great Part of our Diſeaſes in *England*, to our eating too much *Fleſh*, and too little *Bread*.

§. 15. As to his *Meals*, I ſhould think it beſt, that as much as it can be conveniently avoided, they ſhould not be kept conſtantly to an Hour: For when Cuſtom has fix'd his Eating to certain ſtated Periods, his Stomach will expect Victuals at the uſual Hour, and grow peeviſh if he paſſes it; either fretting it ſelf into a troubleſom Exceſs, or flagging into a downright Want of Appetite. Therefore I would have no Time kept conſtantly to for his Breakfaſt, Dinner, and Supper, but rather vary'd almoſt every Day. And if betwixt theſe, which I call *Meals*, he will eat, let him have, as often as he calls for it, good dry Bread. If any one think this too hard and ſparing a Diet for a Child, let them know, that a Child will never ſtarve nor dwindle for want of Nouriſhment, who, beſides Fleſh at Dinner, and Spoon-meat, or ſome ſuch other Thing at Supper, may have good Bread and Beer as often as he has a Stomach: For thus, upon *Meals.*

ſecond

ſecond Thoughts, I ſhould judge it beſt for Children to be order'd. The Morning is generally deſign'd for Study, to which a full Stomach is but an ill Preparation. Dry Bread, though the beſt Nouriſhment, has the leaſt Temptation; and no Body would have a Child cramm'd at Breakfaſt, who has any Regard to his Mind or Body, and would not have him dull and unhealthy. Nor let any one think this unſuitable to one of his ſtate and Condition. A Gentleman in any Age, ought to be ſo bred, as to be fitted to bear Arms, and be a Soldier. But he that in this, breeds his Son ſo as if he deſign'd him to ſleep over his Life in the Plenty and Eaſe of a full Fortune he intends to leave him, little conſiders the Examples he has ſeen, or the Age he lives in.

§. 16. His *Drink* ſhould be only ſmall Beer; and that too he ſhould never be ſuffer'd to have between Meals, but after he had eat a Piece of Bread. The Reaſons why I ſay this, are theſe:

§. 17. 1. More Fevers and Surfeits are got by Peoples drinking when they are hot, than by any one Thing I know. Therefore, if by Play he be hot and dry, Bread will ill go down; and ſo if he cannot have *Drink*, but upon that Condition, he will be forc'd to forbear; for, if he be very hot, he ſhould by no Means *drink*; at leaſt a good Piece of Bread firſt to be eaten, will gain

Time to warm the Beer *Blood-hot*, which then he may drink ſafely. If he be very dry, it will go down ſo warm'd, and quench his Thirſt better; and if he will not drink it ſo warm'd, abſtaining will not hurt him. Beſides, this will teach him to forbear, which is an Habit of greateſt Uſe for Health of Body and Mind too.

§. 18. 2. Not being permitted to *drink* without eating, will prevent the Cuſtom of having the Cup often at his Noſe; a dangerous Beginning, and Preparation to *Good-Fellowſhip*. Men often bring habitual Hunger and Thirſt on themſelves by Cuſtom. And if you pleaſe to try, you may, though he be wean'd from it, bring him by Uſe to ſuch a Neceſſity again of *Drinking* in the Night, that he will not be able to ſleep without it. It being the Lullaby us'd by Nurſes, to ſtill crying Children, I believe Mothers generally find ſome Difficulty to wean their Children from *drinking* in the Night, when they firſt take them Home. Believe it, Cuſtom prevails as much by Day as by Night; and you may, if you pleaſe, bring any one to be thirſty every Hour.

I once liv'd in a Houſe, where, to appeaſe a froward Child, they gave him *Drink* as often as he cry'd; ſo that he was conſtantly bibbing. And tho' he could not ſpeak, yet he drank more in twenty four Hours, than I did. Try it when you pleaſe, you may with ſmall, as well as with ſtrong Beer, drink

drink your ſelf into a Drought. The great Thing to be minded in Education, is, what *Habits* you ſettle; and therefore in this, as all other Things, do not begin to make any Thing *cuſtomary*, the Practice whereof you would not have continue, and increaſe. It is convenient, for Health and Sobriety, to *drink* no more than natural Thirſt requires; and he that eats not ſalt Meats, nor drinks ſtrong Drink, will ſeldom thirſt between Meals, unleſs he has been accuſtom'd to ſuch unſeaſonable *Drinking*. *Habits.*

§. 19. Above all, take great Care that he ſeldom, if ever, taſte any *Wine* or *ſtrong Drink*. There is nothing ſo ordinarily given Children in *England*, and nothing ſo deſtructive to them. They ought never to *drink* any *ſtrong Liquor*, but when they need it as a Cordial, and the Doctor preſcribes it. And in this Caſe it is, that Servants are moſt narrowly to be watch'd, and moſt ſeverely to be reprehended, when they tranſgreſs. Thoſe mean Sort of People, placing a great Part of their Happineſs in *ſtrong Drink*, are always forward to make court to my young Maſter, by offering him that which they love beſt themſelves: And finding themſelves made merry by it, they fooliſhly think 'twill do the Child no Harm. This you are carefully to have your Eye upon, and reſtrain with all the Skill and Induſtry you can, *Strong Drink.*

there being nothing that lays a ſurer Foundation of Miſchief, both to Body and Mind, than Childrens being us'd to *ſtrong Drink*, eſpecially to drink in private *with the Servants*.

Fruit. §. 20. *Fruit* makes one of the moſt difficult Chapters in the Government of Health, eſpecially that of Children. Our firſt Parents ventur'd *Paradiſe* for it; and 'tis no Wonder our Children cannot ſtand the Temptation, tho' it coſt them their Health. The Regulation of this, cannot come under any one general Rule; for I am by no Means of their Mind, who would keep Children almoſt wholly from *Fruit*, as a Thing totally unwholſome for them: By which ſtrict Way, they make them but the more ravenous after it, and to eat good or bad, ripe or unripe, all that they can get, whenever they come at it. *Melons*, *Peaches*, moſt Sorts of *Plumbs*, and all Sort of *Grapes* in *England*, I think Children ſhould be *wholly kept from*, as having a very tempting Taſte, in a very unwholſome Juice; ſo that, if it were poſſible, they ſhould never ſo much as ſee them, or know there were any ſuch Thing. But *Straw-berries*, *Cherries*, *Gooſe-berries*, or *Currans*, when through ripe, I think may be pretty ſafely allow'd them, and that with a very liberal Hand, if they be eaten with theſe Cautions: 1. Not after Meals, as we uſually do, when the Stomach is already full

full of other Food: But I think they ſhould be eaten rather before or between Meals, and Children ſhould have them for their Breakfaſts. 2. Bread eaten with them. 3. Perfectly ripe. If they are thus eaten, I imagine them rather conducing, than hurtful to our Health. *Summer-Fruits*, being ſuited to the hot Seaſon of the Year they come in, refreſh our Stomachs, languiſhing and fainting under it; and therefore I ſhould not be altogether ſo ſtrict in this Point, as ſome are to their Children; who being kept ſo very ſhort, inſtead of a moderate Quantity of well-choſen *Fruit*, which being allow'd them, would content them, whenever they can get looſe, or bribe a Servant to ſupply them, ſatisfy their Longing with any Traſh they can get, and eat to a Surfeit.

Apples and *Pears* too, which are through ripe, and have been gather'd ſome Time, I think may be ſafely eaten at any Time, and in pretty large Quantities; eſpecially *Apples*, which never did any Body Hurt, that I have heard, after *October*.

Fruits alſo dry'd without Sugar, I think very wholeſome. But *Sweet-meats* of all Kinds are to be avoided; which, whether they do more Harm to the Maker or Eater, is not eaſy to tell. This I am ſure, it is one of the moſt inconvenient Ways of Expence, that Vanity hath yet found out; and ſo I leave them to the Ladies.

§. 21. Of all that looks ſoft and effeminate, nothing is more to be indulg'd Children, than *Sleep*. In this alone they are to be permitted to have their full Satisfaction; nothing contributing more to the Growth and Health of Children, than *Sleep*. All that is to be regulated in it, is, in what Part of the twenty four Hours they ſhould take it; which will eaſily be reſolv'd, by only ſaying, that it is of great Uſe to accuſtom 'em to riſe early in the Morning. It is beſt ſo to do, for Health; and he that, from his Childhood, has, by a ſettl'd Cuſtom, made *riſing betimes* eaſy and familiar to him, will not, when he is a Man, waſte the beſt and moſt uſeful Part of his Life in Drowzineſs, and lying a Bed. If Children therefore are to be call'd up early in the Morning, it will follow of Courſe, that they muſt go to Bed betimes; whereby they will be accuſtom'd to avoid the unhealthy and unſafe Hours of Debauchery, which are thoſe of the Evenings; and they who keep good Hours, ſeldom are guilty of any great Diſorders. I do not ſay this, as if your Son, when grown up, ſhould never be in Company paſt eight, nor ever chat over a Glaſs of Wine 'till Midnight. You are now, by the accuſtoming of his tender Years, to indiſpoſe him to thoſe Inconveniences, as much as you can; and it will be no ſmall Advantage, that contrary Practice having made ſitting up uneaſy to him,

Sleep.

him, it will make him often avoid, and very ſeldom propoſe Midnight-Revels. But if it ſhould not reach ſo far, but Faſhion and Company ſhould prevail, and make him live as others do above twenty, 'tis worth the while to accuſtom him to *early Riſing* and early Going to Bed, between this and that, for the preſent Improvement of his Health, and other Advantages.

Though I have ſaid a large Allowance of *Sleep*, even as much as they will take, ſhould be made to Children when they are little, yet I do not mean, that it ſhould always be continu'd to them in ſo large a Proportion, and they ſuffer'd to indulge a drowzy Lazineſs in their Beds, as they grow up bigger. But whether they ſhould begin to be reſtrain'd at Seven, or Ten Years old, or any other Time, is impoſſible to be preciſely determin'd. Their Tempers, Strength, and Conſtitutions, muſt be conſider'd. But ſome Time between Seven and Fourteen, if they are too great Lovers of their Beds, I think it may be ſeaſonable to begin to reduce them by Degrees to about eight Hours, which is generally Reſt enough for healthy grown People. If you have accuſtom'd him, as you ſhould do, to riſe conſtantly very early in the Morning, this Fault of being too long in Bed, will eaſily be reform'd, and moſt Children will be forward enough to ſhorten that Time themſelves, by coveting to ſit up with the Company at Night, tho'

if they be not look'd after, they will be apt to take it out in the Morning, which ſhould by no Means be permitted. They ſhould conſtantly be call'd up, and made to riſe at their early Hour; but great Care ſhould be taken in waking them, that it be not done haſtily, nor with a loud or ſhrill Voice, or any other ſudden violent Noiſe. This often affrights Children, and does them great Harm; and ſound *Sleep* thus broke off, with ſudden Alarms, is apt enough to diſcompoſe any one. When Children are to be waken'd out of their *Sleep*, be ſure to begin with a low Call, and ſome gentle Motion, and ſo draw them out of it by Degrees, and give them none but kind Words and Uſage, till they are come perfectly to themſelves, and being quite dreſs'd, you are ſure they are throughly awake. The being forc'd from their *Sleep*, how gently ſoever you do it, is Pain enough to them; and Care ſhould be taken not to add any other Uneaſineſs to it, eſpecially ſuch that may terrify them.

§. 22. Let his *Bed* be *hard*, and rather Quilts, than Feathers. Hard Lodging ſtrengthens the Parts; whereas being bury'd every Night in Feathers, melts and diſſolves the Body, is often the Cauſe of Weakneſs, and the Forerunner of an early Grave. And, beſides the Stone, which has often its Riſe from this warm Wrapping of the Reins, ſeveral other Indiſpoſitions, and that which is the Root

Bed.

Root of them all, a tender weakly Conſtitution, is very much owing to *Down-Beds*. Beſides, he that is us'd to hard Lodging at Home, will not miſs his Sleep (where he has moſt need of it) in his Travels Abroad, for Want of his ſoft Bed, and his Pillows lay'd in order. And therefore, I think it would not be amiſs, to *make* his *Bed* after different Faſhions, ſometimes lay his Head higher, ſometimes lower, that he may not feel every little Change he muſt be ſure to meet with, who is not deſign'd to lie always in my young Maſter's Bed at Home, and to have his Maid lay all Things in Print, and tuck him in warm. The great Cordial of Nature, is *Sleep*. He that miſſes that, will ſuffer by it; and he is very unfortunate, who can take his Cordial only in his Mother's fine gilt Cup, and not in a wooden Diſh. He that can ſleep ſoundly, takes the Cordial; and it matters not, whether it be on a ſoft *Bed*, or the hard Boards. 'Tis *Sleep* only that is the Thing neceſſary.

Coſtiveneſs.

§. 23. One Thing more there is, which has a great Influence upon the Health, and that is, *going to Stool* regularly; People that are very *looſe*, have ſeldom ſtrong Thoughts, or ſtrong Bodies. But the Cure of this, both by Diet and Medicine, being much more eaſy than the contrary Evil, there needs not much to be ſaid about it: For if it come to threaten, either by its Violence or Duration, it will

ſoon enough, and ſometimes too ſoon, make a Phyſician be ſent for; and if it be moderate or ſhort, it is commonly beſt to leave it to Nature. On the other Side, *Coſtiveneſs* has too its ill Effects, and is much harder to be dealt with by Phyſick; purging Medicines, which ſeem to give Relief, rather increaſing, than removing the Evil.

§. 24. It being an Indiſpoſition, I had a particular Reaſon to enquire into, and not finding the Cure of it in Books, I ſet my Thoughts on work, believing, that greater Changes than that might be made in our Bodies, if we took the right Courſe, and proceeded by rational Steps.

1. Then I conſider'd, that *Going to Stool*, was the Effect of certain Motions of the Body; eſpecially of the periſtaltick Motion of the Guts.

2. I conſider'd, that ſeveral Motions that were not perfectly voluntary, might yet, by Uſe and conſtant Application, be brought to be habitual, if, by an unintermitted Cuſtom, they were at certain Seaſons endeavour'd to be conſtantly produc'd.

3. I had obſerv'd ſome Men, who, by taking after Supper a Pipe of Tobacco, never fail'd of a *Stool*, and began to doubt with my ſelf, whether it were not more Cuſtom, than the Tobacco, that gave them the Benefit of Nature; or at leaſt, if the Tobacco did it, it was rather by exciting a vigorous Motion in the Guts, than by any purging Quali-

Quality; for then it would have had other Effects.

Having this once got the Opinion, that it was poſſible to make it habitual, the next Thing was to conſider, what Way and Means was the likelieſt to obtain it.

4. Then I gueſs'd, that if a Man, after his firſt eating in the Morning, would preſently ſollicite Nature, and try, whether he could ſtrain himſelf ſo as to obtain a *Stool*, he might in Time, by a conſtant Application, bring it to be habitual.

§. 25. The Reaſons that made me chuſe this Time, were,

1. Becauſe the Stomach being then empty, if it receiv'd any Thing grateful to it, (for I would never, but in Caſe of Neceſſity, have any one eat, but what he likes, and when he has an Appetite) it was apt to embrace it cloſe by a ſtrong Conſtriction of its Fibres; which Conſtriction, I ſuppoſ'd, might probably be continu'd on in the Guts, and ſo increaſe their periſtaltick Motion, as we ſee in the *Ileus*, that an inverted Motion, being begun any where below, continues it ſelf all the whole Length, and makes even the Stomach obey that irregular Motion.

2. Becauſe when Men eat, they uſually relax their Thoughts, and the Spirits then, free from other Employments, are more vigorouſly diſtributed into the lower Belly, which thereby contribute to the ſame Effect.

2. Becauſe, whenever Men have Leiſure to eat, they have Leiſure enough alſo to make ſo much Court to Madam *Lucina*, as would be neceſſary to our preſent Purpoſe; but elſe, in the Variety of human Affairs and Accidents, it was impoſſible to affix it to any Hour certain, whereby the Cuſtom would be interrupted. Whereas Men in Health, ſeldom failing to eat once a Day, tho' the Hour chang'd, the Cuſtom might ſtill be preſerv'd.

§. 26. Upon theſe Grounds, the Experiment began to be try'd, and I have known none, who have been ſteady in the Proſecution of it, and taken Care to go conſtantly to the neceſſary Houſe, after their firſt eating, whenever that happen'd, whether they found themſelves call'd on or no, and there endeavour to put Nature upon her Duty, but in a few Months they obtain'd the deſir'd Succeſs, and brought themſelves to ſo regular an Habit, that they ſeldom ever fail'd of a *Stool*, after their firſt eating, unleſs it were by their own Neglect: For, whether they have any Motion or no, if they go to the Place, and do their Part, they are ſure to have Nature very obedient.

§. 27. I would therefore adviſe, that this Courſe ſhould be taken with a Child every Day, preſently after he has eaten his Breakfaſt. Let him be ſet upon the Stool, as if diſburthening were as much in his Power, as filling his Belly; and let not him, or his Maid

Maid know any Thing to the contrary, but that it is ſo; and if he be forc'd to endeavour, by being hinder'd from his Play, or eating again 'till he has been effectually at *Stool*, or at leaſt done his Utmoſt, I doubt not but in a little while it will become natural to him. For there is Reaſon to ſuſpect, that Children being uſually intent on their Play, and very heedleſs of any Thing elſe, often let paſs thoſe Motions of Nature, when ſhe calls them but gently; and ſo they neglecting the ſeaſonable Offers, do by Degrees bring themſelves into an habitual Coſtiveneſs. That by this Method, Coſtiveneſs may be prevented, I do more than gueſs, having known, by the conſtant Practice of it for ſome Time, a Child brought to have a *Stool* regularly after his Break-faſt every Morning.

§. 28. How far any grown People will think fit to make Tryal of it, muſt be left to them; tho' I cannot but ſay, that conſidering the many Evils that come from that Defect, of a requiſite Eaſing of Nature, I ſcarce know any Thing more conducing to the Preſervation of Health, than this is. Once in four and twenty Hours, I think is enough; and no Body, I gueſs, will think it too much. And by this Means it is to be obtain'd without Phyſick, which commonly proves very ineffectual in the Cure of a ſettl'd and habitual Coſtiveneſs.

§. 29. This is all I have to trouble you with

with concerning his Management in the ordinary Courſe of his Health. Perhaps it will be expected from me, that I ſhould give ſome Directions of *Phyſick*, to prevent Diſeaſes; for which I have only this one very ſacredly to be obſerv'd; Never to give Children any *Phyſick* for Prevention. The Obſervation of what I have already adviſed, will, I ſuppoſe, do that better than the Ladies Dyet-drinks or Apothecaries Medicines. Have a great Care of tampering that Way, leaſt, inſtead of preventing, you draw on Diſeaſes. Nor even upon every little Indiſpoſition is *Phyſick* to be given, or the Phyſician to be call'd to Children, eſpecially if he be a luſty Man, that will preſently fill their Windows with Gally-pots, and their Stomachs with Drugs. It is ſafer to leave them wholly to Nature, than to put 'em into the Hands of one forward to tamper, or that thinks Children are to be cur'd, in ordinary Diſtempers, by any Thing but Dyet, or by a Method very little diſtant from it. It ſeeming ſuitable both to my Reaſon and Experience, that the tender Conſtitutions of Children ſhould have as little done to them, as is poſſible, and as the abſolute Neceſſity of the Caſe requires. A little cold-ſtill'd red *Poppy-water*, which is the true Surfeit-water, with Eaſe and Abſtinence from Fleſh, often puts an End to ſeveral Diſtempers in the Beginning, which, by too forward Applications, might have been made

Phyſick.

luſty

luſty Diſeaſes. When ſuch a gentle Treatment will not ſtop the growing Miſchief, nor hinder it from turning into a form'd Diſeaſe, it will be Time to ſeek the Advice of ſome ſober and diſcreet Phyſician. In this Part, I hope, I ſhall find an eaſy Belief; and no Body can have a Pretence to doubt the Advice of one, who has ſpent ſome Time in the Study of Phyſick, when he counſels you not to be too forward in making Uſe of *Phyſick* and *Phyſicians*.

§. 30. And thus I have done with what concerns the Body and Health, which reduces it ſelf to theſe few and eaſy obſervable Rules. Plenty of open *Air*, *Exerciſe*, and *Sleep*, plain *Dyet*, no *Wine* or *ſtrong Drink*, and very little or no *Phyſick*, not too warm and ſtrait *Clothing*, eſpecially the *Head* and *Feet* kept cold, and the *Feet* often us'd to cold Water, and expos'd to wet.

§. 31. Due Care being had to keep the Body in Strength and Vigor, ſo that it may be able to obey and execute the Orders of the *Mind*; the next and principal Buſineſs, is, to ſet the *Mind* right, that on all Occaſions it may be diſpos'd to conſent to nothing, but what may be ſuitable to the Dignity and Excellency of a rational Creature. *Mind.*

§. 32. If what I have ſaid in the Beginning of this Diſcourſe be true, as I do not doubt but is is, *viz.* That the Difference to be found in the Manners and Abilities of Men,

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is owing more to their *Education*, than to any Thing elſe, we have Reaſon to conclude, that great Care is to be had of the forming Childrens *Minds*, and giving them that Seaſoning early, which ſhall influence their Lives always after: For when they do well or ill, the Praiſe or Blame will be laid there; and when any Thing is done awkwardly, the common Saying will paſs upon them, That it is ſuitable to their *Breeding*.

§. 33. As the Strength of the Body lies chiefly in being able to endure Hardſhips, ſo alſo does that of the Mind. And the great Principle and Foundation of all Vertue and Worth, is plac'd in this, That a Man is able to *deny himſelf* his own Deſires, croſs his own Inclinations, and purely follow what Reaſon directs as beſt, tho' the Appetite lean the other Way.

Early. §. 34. The great Miſtake I have obſerv'd in Peoples breeding their Children, has been, that this has not been taken Care enough of in its *due Seaſon*; that the Mind has not been made obedient to Diſcipline, and pliant to Reaſon, when at firſt it was moſt tender, moſt eaſy to be bow'd. Parents, being wiſely ordain'd by Nature to love their Children, are very apt, if Reaſon watch not that natural Affection very wearily, are apt, I ſay, to let it run into Fondneſs. They love their little ones, and 'tis their Duty; but they often, with them, cherish their Faults too. They

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muſt not be croſs'd, forſooth; they muſt be permitted to have their Wills in all Things; and they being in their Infancies, not capable of great Vices, their Parents think they may ſafe enough indulge their little Irregularities, and make themſelves Sport with that pretty Perverſeneſs, which they think well enough becomes that innocent Age. But to a fond Parent, that would not have his Child corrected for a perverſe Trick, but excus'd it, ſaying it was a ſmall Matter, *Solon* very well reply'd, *Aye, but Cuſtom is a great one.*

§. 35. The Fondling muſt be taught to ſtrike, and call Names, muſt have what he calls for, and do what he pleaſes. Thus Parents, by humouring and cockering them when *little*, corrupt the Principles of Nature in their Children, and wonder afterwards to taſte the bitter Waters, when they themſelves have poiſon'd the Fountain. For when their Children are grown up, and theſe ill Habits with them; when they are now too big to be dandl'd, and their Parents can no longer make Uſe of them as Play-things, then they complain, that the Brats are untoward and perverſe; then they are offended to ſee them wilful, and are troubl'd with thoſe ill Humours, which they themſelves infus'd and fomented in them; and then, perhaps too late, would be glad to get out thoſe Weeds, which their own Hands have planted, and which now have taken too deep Root, to be eaſily extirpated. For he that has been us'd

to

to have his Will in every Thing, as long as he was in Coats, why should we think it ſtrange, that he ſhould deſire it, and contend for it ſtill, when he is in Breeches? Indeed, as he grows more towards a Man, Age ſhews his Faults the more; ſo that there be few Parents then ſo blind, as not to ſee them, few ſo inſenſible, as not to feel the ill Effects of their own Indulgence. He had the Will of his Maid before he could ſpeak or go; he had the Maſtery of his Parents ever ſince he could prattle; and why, now he is grown up, is ſtronger and wiſer than he was then, why now of a Sudden muſt he be reſtrain'd and curb'd? Why muſt he at ſeven, fourteen, or twenty Years old, loſe the Priviledge which the Parents Indulgence 'till then, ſo largely allow'd him? Try it in a Dog or an Horſe, or any other Creature, and ſee whether the ill and reſty Tricks they have learn'd when young, are eaſily to be mended when they are knit; and yet none of thoſe Creatures are half ſo wilful and proud, or half ſo deſirous to be Maſters of themſelves and others, as Man.

§. 36. We are generally wiſe enough to begin with them, when they are *very young*, and diſcipline *betimes* thoſe other Creatures we would make uſeful and good for ſomewhat. They are only our own Off-ſpring, that we neglect in this Point; and having made them ill Children, we fooliſhly expect they ſhould be good Men. For if the Child muſt

muſt have Grapes or Sugar-plumbs when he has a Mind to them, rather than make the poor Baby cry, or be out of Humour, why, when he is grown up, muſt he not be ſatisfy'd too, if his Deſires carry him to Wine or Women? They are Objects as ſuitable to the Longing of one of more Years, as what he cry'd for, when little, was to the Inclinations of a Child. The having Deſires accommodated to the Apprehenſions and Reliſh of thoſe ſeveral Ages, is not the Fault; but the not having them ſubject to the Rules and Reſtraints of Reaſon: The Difference lies not in having or not having Appetites, but in the Power to govern, and deny our ſelves in them. He that is not us'd to ſubmit his Will to the Reaſon of others, *when* he is *young*, will ſcarce hearken or ſubmit to his own Reaſon, when he is of an Age to make Uſe of it. And what a Kind of a Man ſuch an one is like to prove, is eaſy to fore-ſee.

§. 37. Theſe are Over-ſights uſually committed by thoſe who ſeem to take the greateſt Care of their Childrens Education. But if we look into the common Management of Children, we ſhall have Reaſon to wonder, in the great Diſſolutenes of Manners which the World complains of, that there are any Foot-ſteps at all left of Vertue. I deſire to know what Vice can be nam'd, which Parents, and thoſe about Children, do not ſeaſon them with, and drop into 'em the

the Seeds of, as ſoon as they are capable to receive them? I do not mean by the Examples they give, and the Patterns they ſet before them, which is Encouragement enough; but that which I would take Notice of here, is, the downright teaching them Vice, and actual putting them out of the Way of Vertue. Before they can go, they principle 'em with Violence, Revenge, and Cruelty. *Give me a Blow, that I may beat him*, is a Leſſon which moſt Children every Day hear; and it is thought nothing, becauſe their Hands have not Strength to do any Miſchief. But I aſk, Does not this corrupt their Mind? Is not this the Way of Force and Violence, that they are ſet in? And if they have been taught, when little, to ſtrike and hurt others by Proxy, and encourag'd to rejoyce in the Harm they have brought upon them, and ſee them ſuffer, are they not prepar'd to do it, when they are ſtrong enough to be felt themſelves, and can ſtrike to ſome Purpoſe?

The Coverings of our Bodies, which are for Modeſty, Warmth, and Defence, are, by the Folly or Vice of Parents, recommended to their Children for other Uſes. They are made Matters of Vanity and Emulation. A Child is ſet a longing after a new Suit, for the Finery of it; and when the little Girl is trick'd up in her new Gown and Commode, how can her Mother do leſs than teach her to admire herſelf, by calling her, *her little*

tle Queen, and *her Princeſs*? Thus the little ones are taught to be *proud* of their Cloths, before they can put them on. And why ſhould they not continue to value themſelves for this Outſide Faſhionableneſs of the Taylor or Tire-woman's Making, when their Parents have ſo early inſtructed them to do ſo?

Lying and Equivocations, and Excuſes little different from Lying, are put into the Mouths of young People, and commended in Apprentices and Children, whilſt they are for their Maſter's or Parent's Advantage. And can it be thought, that he that finds the Straining of Truth diſpenc'd with, and encourag'd, whilſt it is for his godly Maſter's Turn, will not make Uſe of that Privilege for himſelf, when it may be for his own Profit?

Thoſe of the meaner Sort are hinder'd by the Streightneſs of their Fortunes, from encouraging *Intemperance* in their Children, by the Temptation of their Diet, or Invitations to eat or drink more than enough; but their own ill Examples, whenever Plenty comes in their Way, ſhew, that 'tis not the Diſlike of Drunkenneſs or Gluttony, that keps them from Exceſs, but Want of Materials. But if we look into the Houſes of thoſe, who are a little warmer in their Fortunes, there Eating and Drinking are made ſo much the great Buſineſs and Happineſs of Life, that Children are thought neglected, if they have not their Share of it.

Sauces

Sauces and Raggouſts, and Food diſguis'd by all the Arts of Cookery, muſt tempt their Palates, when their Bellies are full; and then, for fear the Stomach ſhould be over-charg'd, a Pretence is found for t'other Glaſs of Wine to help Digeſtion, tho' it only ſerves to increaſe the Surfeit.

Is my young Maſter a little out of Order, t' e firſt Queſtion is, *What will my Dear eat? What ſhall I get for thee?* Eating and Drinking are inſtantly preſs'd; and every Body's Invention is ſet on Work to find out ſomething, luſcious and delicate enough to prevail over that Want of Appetite, which Nature has wiſely order'd in the Beginning of Diſtempers, as a Defence againſt their Increaſe, that being freed from the ordinary Labour of digeſting any new Load in the Stomach, ſhe may be at Leiſure to correct, and maſter the peccant Humours.

And where Children are ſo happy in the Care of their Parents, as by their Prudence to be kept from the Exceſs of their Tables, to the Sobriety of a plain and ſimple Diet, yet there too they are ſcarce to be preſerv'd from the Contagion that poiſons the Mind; though, by a diſcreet Management whilſt they are under Tuition, their Healths perhaps may be pretty well ſecure, yet their Deſires muſt needs yield to the Leſſons which every where will be read to them upon this Part of Epicuriſm. The Commendation that *eating well* has every where, cannot fail

to

to be a ſucceſsful Incentive to natural Appetite, and bring them quickly to the Liking and Expence of a faſhionable Table. This ſhall have from every one, even the Reprovers of Vice, the Title of *Living well.* And what ſhall ſullen Reaſon dare to ſay againſt the publick Teſtimony? Or can it hope to be heard, if it ſhould call that *Luxury*, which is ſo much own'd, and univerſally practis'd by thoſe of the beſt Quality?

This is now ſo grown a Vice, and has ſo great Supports, that I know not whether it do not put in for the Name of Vertue; and whether it will not be thought Folly, or Want of Knowledge of the World, to open ones Mouth againſt it? And truly I ſhould ſuſpect, that what I have here ſaid of it, might be cenſur'd as a little Satyr out of my Way, did I not mention it with this View, that it might awaken the Care and Watchfulneſs of Parents in the Education of their Children, when they ſee how they are beſet on every Side, not only with Temptations, but Inſtructors to Vice, and that perhaps in thoſe they thought Places of Security.

I ſhall not dwell any longer on this Subject, much leſs run over all the Particulars that would ſhew what Pains are us'd to corrupt Children, and inſtil Principles of Vice into them: But I deſire Parents ſoberly to conſider, what Irregularity or Vice there is, which Children are not viſibly taught, and whether

whether it be not their Duty and Wiſdom to provide them other Inſtructions.

Craving. §. 38. It ſeems plain to me, that the Principle of all Vertue and Excellency, lies in a Power of denying our ſelves the Satisfaction of our own Deſires, where Reaſon does not authorize them. This Power is to be got and improv'd by Cuſtom, made eaſy and familiar by an *early* Practice. If therefore I might be heard, I would adviſe, that, contrary to the ordinary Way, Children ſhould be us'd to ſubmit their Deſires, and go without their Longings, even *from their very Cradles.* The firſt Thing they ſhould learn to know, ſhould be, that they were not to have any Thing becauſe it pleas'd them, but becauſe it was thought fit for them. If Things ſuitable to their Wants, were ſupply'd to them, ſo that they were never ſuffer'd to have what they once cry'd for, they would learn to be content without it. would never, with Bawling and Peeviſhneſs, contend for Maſtery, nor be half ſo uneaſy to themſelves and others, as they are, becauſe *from the firſt* Beginning they are not thus handl'd. If they were never ſuffer'd to obtain their Deſire by the Impatience they expreſs'd for it, they would no more cry for other Thing, than they do for the Moon.

§. 39. I ſay not this, as if Children were not to be indulg'd in any Thing, or that I expected they ſhould in Hanging-Sleeves, have

have the Reaſon and Conduct of Counſellors. I conſider them as Children, who muſt be tenderly us'd, who muſt play, and have Play-Things. That which I mean, is, that whenever they crav'd what was not fit for them to have or do, they ſhould not be permitted it, becauſe they were *little*, and deſir'd it; nay, whatever they were importunate for, they ſhould be ſure, for that very Reaſon, to be deny'd. I have ſeen Children at a Table, who, whatever was there, never aſk'd for any Thing, but contentedly took what was given them: And at another Place, I have ſeen others cry for every Thing they ſaw; muſt be ſerv'd out of every Diſh, and that firſt too. What made this vaſt Difference, but this? That one was accuſtom'd to have what they call'd or cry'd for, the other to go without it. The *younger* they are, the leſs I think are their unruly and diſorderly Appetites to be comply'd with, and the leſs Reaſon they have of their own, the more are they to be under the abſolute Power and Reſtraint of thoſe in whoſe Hands they are. From which, I confeſs, it will follow, that none but diſcreet People ſhould be about them. If the World commonly does otherwiſe, I cannot help that. I am ſaying what I think ſhould be; which, if it were already in Faſhion, I ſhould not need to trouble the World with a Diſcourſe on this Subject. But yet I doubt not, but

when it is conſider'd, there will be others of Opinion with me, that the *ſooner* this Way is begun with Children, the eaſier it will be for them, and their Governors too; and, that this ought to be obſerv'd as an inviolable Maxim, that whatever once is deny'd them, they are certainly not to obtain by Crying or Importunity, unleſs one has a Mind to teach them to be impatient and troubleſome, by rewarding them for it when they are ſo.

Early. §. 40. Thoſe therefore that intend ever to govern their Children, ſhould begin it whilſt they are *very little*, and look that they perfectly comply with the Will of their Parents. Would you have your Son obedient to you, when paſt a Child? Be ſure then to eſtabliſh the Authority of a Father, *as ſoon* as he is capable of Submiſſion, and can underſtand in whoſe Power he is. If you would have him ſtand in Awe of you, imprint it in his *Infancy*; and, as he approaches more to a Man, admit him nearer to your Familiarity; ſo ſhall you have him your obedient Subject (as is fit) whilſt he is a Child, and your affectionate Friend when he is a Man. For methink they mightily miſplace the Treatment due to their Children, who are indulgent and familiar, when they are little, but ſevere to them, and keep them at a Diſtance, when they are grown up: For Liberty and Indulgence can

can do no Good to *Children*; their Want of Judgment makes them ſtand in need of Reſtraint and Diſcipline; and, on the contrary, Imperiouſneſs and Severity, is but an ill Way of treating Men, who have Reaſon of their own to guide them, unleſs you have a Mind to make your Children when grown up, weary of you, and ſecretly to ſay within themſelves, *When will you die, Father?*

§. 41. I imagine every one will judge it reaſonable, that their Children, *when little*, ſhould look upon their Parents as their Lords, their abſolute Governors, and as ſuch ſtand in Awe of them; and that, when they come to riper Years, they ſhould look on them as their beſt, as their only ſure Friends, and as ſuch love and reverence them. The Way I have mention'd, if I miſtake not, is the only one to obtain this. We muſt look upon our Children, when grown up, to be like our ſelves, with the ſame Paſſions, the ſame Deſires. We would be thought rational Creatures, and have our Freedom; we love not to be uneaſy under conſtant Rebukes and Brow-beatings; nor can we bear ſevere Humours, and great Diſtance in thoſe we converſe with. Whoever has ſuch Treatment when he is a Man, will look out other Company, other Friends, other Converſation, with whom he can be at Eaſe. If therefore a ſtrict Hand be kept over Children *from the Beginning*, they will in that

Age be tractable, and quietly ſubmit to it, as never having known any other: And if, as they grow up to the Uſe of Reaſon, the Rigor of Government be, as they deſerve it, gently relax'd, the Father's Brow more ſmooth'd to them, and the Diſtance by Degrees abated, his former Reſtraints will increaſe their Love, when they find it was only a Kindneſs to them, and a Care to make them capable to deſerve the Favour of their Parents, and the Eſteem of every Body elſe.

§. 42. Thus much for the ſettling your Authority over your Children in general. Fear and Awe ought to give you the firſt Power over their Minds, and Love and Friendſhip in riper Years to hold it: For the Time muſt come, when they will be paſt the Rod and Correction; and then, if the Love of you make them not obedient and dutiful, if the Love of Vertue and Reputation keep them not in laudable Courſes, I aſk, What Hold will you have upon them, to turn them to it? Indeed Fear of having a ſcanty Portion, if they diſpleaſe you, may make them Slaves to your Eſtate, but they will be never the leſs ill and wicked in private; and that Reſtraint will not laſt always. Every Man muſt ſome Time or other be truſted to himſelf, and his own Conduct; and he that is a good, a vertuous and able Man, muſt be made ſo within. And therefore, what he is to receive

ceive from Education, what is to ſway and influence his Life, muſt be ſomething put into him betimes; Habits woven into the very Principles of his Nature, and not a counterfeit Carriage, and diſſembl'd Outſide, put on by Fear, only to avoid the preſent Anger of a Father, who perhaps may diſinherit him.

Puniſhments.

§. 43. This being laid down in general, as the Courſe ought to be taken, 'tis fit we now come to conſider the Parts of the Diſcipline to be us'd, a little more particularly. I have ſpoken ſo much of carrying a *ſtrict Hand* over Children, that perhaps I ſhall be ſuſpected of not conſidering enough, what is due to their tender Age and Conſtitutions. But that Opinion will vaniſh, when you have heard me a little farther: For I am very apt to think, that *great Severity* of Puniſhment does but very little Good, nay, great Harm in Education; and I believe it will be found, that *Cæteris paribus*, thoſe Children who have been moſt *chaſtis'd*, ſeldom make the beſt Men. All that I have hitherto contended for, is, that whatſoever *Rigor* is neceſſary, it is more to be us'd, the younger Children are, and having by a due Application wrought its Effect, it is to be relax'd, and chang'd into a milder Sort of Government.

Awe.

§. 44. A Compliance and Suppleneſs of their Wills, being by a ſteady Hand introduc'd by Pa-

rents, before Children have Memories to retain the Beginnings of it, will ſeem natural to them, and work afterwards in them, as if it were ſo, preventing all Occaſions of ſtruggling or repining. The only Care is, that it be begun early, and inflexibly kept to, 'till *Awe* and *Reſpect* be grown familiar, and there appears not the leaſt Reluctancy in the Submiſſion, and ready Obedience of their Minds. When this *Reverence* is once thus eſtabliſh'd, (which it muſt be early, or elſe it will coſt Pains and Blows to recover it, and the more, the longer it is deferr'd) 'tis by it mix'd ſtill with as much Indulgence as they make not an ill Uſe of, and not by *Beating*, *Chiding*, or other *ſervile Puniſhments*, they are for the future to be govern'd as they grow up to more Underſtanding.

Self-denial.

§. 45. That this is ſo, will be eaſily allow'd, when it is but conſider'd, what is to be aim'd at in an ingenious Education, and upon what it turns.

1. He that has not a Maſtery over his Inclinations, he that knows not how to *reſiſt* the Importunity of *preſent Pleaſure or Pain*, for the Sake of what Reaſon tells him is fit to be done, wants the true Principle of Vertue and Induſtry, and is in Danger never to be good for any Thing. This Temper therefore, ſo contrary to unguided Nature, is to be got betimes; and this Habit, as the

the true Foundation of future Ability and Happineſs, is to be wrought into the Mind, as early as may be, even from the firſt Dawnings of any Knowledge, or Apprehenſion in Children, and ſo to be confirm'd in them, by all the Care and Ways imaginable, by thoſe who have the Overſight of their Education

§. 46. 2. On the other Side if the *Mind* be curb'd, and *humbl d* too much in Children; if their *Spirits* be abas'd and *broken* much, by too ſtrict an Hand over them, they loſe all their Vigor and Induſtry, and are in a worſe State than the former. For extravagant young Fellows, that have Livelineſs and Spirit, come ſometimes to be ſet right, and ſo make able and great Men; but *dejected Minds*, timorous and tame, and *low Spirits*, are hardly ever to be rais'd, and very ſeldom attain to any Thing. To avoid the Danger that is on either Hand, is the great Art, and he that has found a Way how to keep up a Child's Spirit eaſy, active, and free, and yet, at the ſame Time, to reſtrain him from many Things he has a Mind to, and to draw him to Things that are uneaſy to him; he, I ſay, that knows how to reconcile theſe ſeeming Contradictions, has, in my Opinion, got the true Secret of Education. *Dejected.*

§. 47. The uſual, lazy, and ſhort Way by Chaſtiſement, and the Rod, which is

Beating. the only Inſtrument of Government that Tutors generally know, or ever think of, is the moſt unfit of any to be us'd in Education, becauſe it tends to both thoſe Miſchiefs; which, as we have ſhewn, are the *Scylla* and *Charybdis*, which on the one Hand or the other ruin all that miſcarry.

§. 48. 1. This Kind of Puniſhment contributes not at all to the Maſtery of our natural Propenſity to indulge corporal and preſent Pleaſure, and to avoid Pain at any Rate, but rather encourages it, and thereby ſtrengthens that in us, which is the Root from whence ſpring all vicious Actions, and the Irregularities of Life. For what other Motive, but of ſenſual Pleaſure and Pain, does a Child act by, who drudges at his Book againſt his Inclination, or abſtains from eating unwholſome Fruit, that he takes Pleaſure in, only out of Fear of *Whipping*? He in this only prefers the greater *corporal Pleaſure*, or avoids the greater *corporal Pain*. And what is it, to govern his Actions, and direct his Conduct by ſuch Motives as theſe? What is it, I ſay, but to cheriſh that Principle in him, which it is our Buſineſs to root out, and deſtroy? And therefore I cannot think any Correction uſeful to a Child, where the Shame of ſuffering for having done amiſs, does not work more upon him, than the Pain.

§. 49.

§. 49. 2. This Sort of Correction naturally breeds an Averſion to that, which 'tis the Tutor's Buſineſs to create a liking to. How obvious is it to obſerve, that Children come to hate Things which were at firſt acceptable to them, when they find themſelves *whipp'd*, and *chid*, and *teas'd* about them? And it is not to be wonder'd at in them, when grown Men would not be able to be reconcil'd to any Thing by ſuch Ways. Who is there that would not be diſguſted with any innocent Recreation, in it ſelf indifferent to him, if he ſhould with *Blows* or ill Language be *bal'd* to it, when he had no Mind? Or be conſtantly ſo treated, for ſome Circumſtances in his Application to it? This is natural to be ſo. Offenſive Circumſtances ordinarily infect innocent Things, which they are join'd with; and the very Sight of a Cup, wherein any one uſes to take nauſeous Phyſick, turns his Stomach; ſo that nothing will reliſh well out of it, tho' the Cup be never ſo clean and well-ſhap'd, and of the richeſt Materials.

§. 50. 3. Such a Sort of *ſlaviſh Diſcipline*, makes a *ſlaviſh Temper*. The Child ſubmits, and diſſembles Obedience, whilſt the Fear of the Rod hangs over him; but when that is remov'd, and by being out of Sight, he can promiſe himſelf Impunity, he gives the greater Scope to his natural Inclination; which, by this Way, is not at all alter'd, but on the contrary, heighten'd and increas'd in

him; and after ſuch Reſtraint, breaks out uſually with the more Violence; or.

§. 51. 4. If *Severity* carry'd to the higheſt Pitch, does prevail, and works a Cure upon the preſent unruly Diſtemper, it is often by bringing in the Room of it, a worſe and more dangerous Diſeaſe, by breaking the Mind; and then, in the Place of a diſorderly young Fellow, you have a *low-ſpirited moap'd* Creature; who, however with his unnatural Sobriety he may pleaſe ſilly People, who commend tame unactive Children, becauſe they make no Noiſe, nor give them any Trouble, yet, at laſt, will probably prove as uncomfortable a Thing to his Friends, as he will be all his Life, an uſeleſs Thing to himſelf and others.

Rewards.

§. 52. Beating them, and all other Sorts of ſlaviſh and corporal Puniſhments, are not the Diſcipline fit to be us'd in the Education of thoſe we would have wiſe, good, and ingenious Men; and therefore very rarely to be apply'd, and that only in great Occaſions, and Caſes of Extremity. On the other Side, to flatter Children by *Rewards* of Things that are pleaſant to them, is as carefully to be avoided. He that will give to his Son *Apples* or *Sugar-plumbs*, or what elſe of this Kind he is moſt delighted with, to make him learn his Book, does but authorize his Love of Pleaſure, and cocker up that dangerous Propenſity, which he ought by all Means

Means to ſubdue and ſtifle in him. You can never hope to teach him to maſter it, whilſt you compound for the Check you give his Inclination in one Place, by the Satisfaction you propoſe to it in another. To make a good, a wiſe, and a vertuous Man, 'tis fit he ſhould learn to croſs his Appetite, and deny his Inclination to *Riches*, *Finery*, or *pleaſing his Palate*, &c. whenever his Reaſon adviſes the contrary, and his Duty requires it. But when you draw him to do any Thing that is fit by the Offer of *Money*, or reward the Pains of learning his Book, by the Pleaſure of a luſcious Morſel; when you promiſe him a *Lace-Cravat*, or a *fine new Suit*, upon Performance of ſome of his little Taſks, what do you by propoſing theſe as *Rewards*, but allow them to be the good Things he ſhould aim at, and thereby encourage his Longing for 'em, and accuſtom him to place his Happineſs in them? Thus People, to prevail with Children to be induſtrious about their Grammar Dancing, or ſome other ſuch Matter, of no great Moment to the Happineſs or Uſefulneſs of their Lives, by miſapply'd *Rewards* and *Puniſhments*, ſacrifice ther Vertue, invert the Order of their Education, and teach them Luxury, Pride, or Covetouſneſs, &c. For in this Way, flattering thoſe wrong Inclinations which they ſhould reſtrain and ſuppreſs, they lay the Foundations of thoſe future Vices, which cannot

be avoided, but by curbing our Deſires, and accuſtoming them early to ſubmit to Reaſon.

§. 53. I ſay not this, that I would have Children kept from the Conveniences or Pleaſures of Life, that are not injurious to their Health or Vertue. On the contrary, I would have their Lives made as pleaſant, and as agreeable to them, as may be in a plentiful Enjoyment of whatſoever might innocently delight them; provided it be with this Caution, that they have thoſe Enjoyments, only as the Conſequences of the State of Eſteem and Acceptation they are in with their Parents and Governors; but they ſhould never be offer'd or beſtow'd on them, as the *Rewards of this or that particular Performance*, that they ſhew an Averſion to, or to which they would not have apply'd themſelves without that Temptation.

§. 54. But if you take away the Rod on one Hand, and theſe little Encouragements, which they are taken with, on the other, how then (will you ſay) ſhall Children be govern'd? Remove Hope and Fear, and there is an End of all Diſcipline. I grant, that Good and Evil, *Reward* and *Puniſhment*, are the only Motives to a rational Creature: Theſe are the Spur and Reins, whereby all Mankind are ſet on Work, and guided; and therefore they are to be made Uſe of to Children too. For I adviſe their Parents and Governors always to carry this in

in their Minds, that Children are to be treated as rational Creatures.

§. 55. *Rewards*, I grant, and *Puniſhments* muſt be propos'd to Children, if we intend to work upon them. The Miſtake, I imagine, is, that thoſe that are generally made Uſe of, are *ill choſen*. The Pains and Pleaſures of the Body are, I think, of ill Conſequence, when made the Rewards and Puniſhments whereby Men would prevail on their Children; for, as I ſaid before, they ſerve but to increaſe and ſtrengthen thoſe Inclinations, which 'tis our Buſineſs to ſubdue and maſter. What Principle of Vertue do you lay in a Child, if you will redeem his Deſires of one Pleaſure, by the Propoſal of another? This is but to enlarge his Appetite, and inſtruct it to wander. If a Child crys for an unwholſome and dangerous Fruit, you purchaſe his Quiet by giving him a leſs hurtful Sweet-meat. This perhaps may preſerve his Health, but ſpoils his Mind, and ſets that farther out of order. For here you only change the Object, but flatter ſtill his *Appetite*, and allow that muſt be ſatisfy'd, wherein, as I have ſhew'd, lies the Root of the Miſchief; and 'till you bring him to be able to bear a Denial of that Satisfaction, the Child may at preſent be quiet and orderly, but the Diſeaſe is not cur'd. By this Way of proceeding, you foment and cherish in him that which is the Spring from whence all the Evil flows, which will

will be ſure on the next Occaſion to break out again with more Violence, give him ſtronger Longings, and you more Trouble.

Reputation.

§. 56. The *Rewards* and *Puniſhments* then, whereby we ſhould keep Children in order, *are* quite of another Kind, and of that Force, that when we can get them once to work, the Buſineſs, I think, is done, and the Difficulty is over. *Eſteem* and *Diſgrace* are, of all others, the moſt powerful Incentives to the Mind, when once it is brought to reliſh them. If you can once get into Children a Love of Credit, and an Apprehenſion of Shame and Diſgrace, you have put into 'em the true Principle, which will conſtantly work, and incline them to the right. But it will be ask'd, how ſhall this be done?

I confeſs, it does not at firſt Appearance want ſome Difficulty; but yet I think it worth our while, to ſeek the Ways (and practiſe them when found) to attain this, which I look on as the great Secret of Education.

§. 57. *Firſt*, Children (earlier perhaps than we think) are very ſenſible of *Praiſe* and Commendation. They find a Pleaſure in being eſteem'd and valu'd, eſpecially by their Parents, and thoſe whom they depend on. If therefore the Father *careſs and commend them, when they do well, ſhew a cold and neglectful Countenance to them upon doing ill*; and this accompany'd by a like Carriage of

of the Mother, and all others that are about them, it will in a little Time make them ſenſible of the Difference; and this, if conſtantly obſerv'd, I doubt not but will of it ſelf work more than Threats or Blows, which loſe their Force, when once grown common, and are of no Uſe when Shame does not attend them; and therefore are to be forborn, and never to be us'd, but in the Caſe hereafter-mention'd, when it is brought to Extremity.

§. 58. But *Secondly*, To make the Senſe of *Eſteem* or *Diſgrace* ſink the deeper, and be of the more Weight, *other agreeable or diſagreeable Things ſhould conſtantly accompany theſe different States*; not as particular Rewards and Puniſhments of this or that particular Action, but as neceſſarily belonging to, and conſtantly attending one, who by his Carriage has brought himſelf into a State of Diſgrace or Commendation. By which Way of treating them, Children may as much as poſſible be brought to conceive, that thoſe that are commended, and in Eſteem for doing well, will neceſſarily be belov'd and cheriſh'd by every Body, and have all other good Things as a Conſequence of it; and on the other Side, when any one by Miſcarriage falls into Diſ-eſteem, and cares not to preſerve his Credit, he will unavoidably fall under Neglect and Contempt; and in that State, the Want of whatever might ſatisfy or delight him, will follow. In this

this Way the Objects of their Deſires are made aſſiſting to Vertue, when a ſettl'd Experience from the Beginning teaches Children, that the Things they delight in belong to, and are to be enjoy'd by thoſe only, who are in a State of Reputation. If by theſe Means you can come once to ſhame them out of their Faults, (for beſides that, I would willingly have no Puniſhment) and make them in Love with the Pleaſure of being well thought on, you may turn them as you pleaſe, and they will be in Love with all the Ways of Vertue.

§. 59. The great Difficulty here, is, I imagine, from the Folly and Perverſeneſs of Servants, who are hardly to be hinder'd from croſſing herein the Deſign of the Father and Mother. Children diſcountenanc'd by their Parents for any Fault, find uſually a Refuge and Relief in the Careſſes of thoſe fooliſh Flatterers, who thereby undo whatever the Parents endeavour to eſtabliſh. When the Father or Mother looks ſowre on the Child, every Body elſe ſhould put on the ſame Coldneſs to him, and no Body give him Countenance, till Forgiveneſs aſk'd, and a Reformation of his Fault has ſet him right again, and reſtor'd him to his former Credit. If this were conſtantly obſerv'd, I gueſs there would be little Need of Blows or Chiding: Their own Eaſe and Satisfaction would quickly teach Children to court Commendation, and avoid doing that which

which they found every Body condemn'd, and they were ſure to ſuffer for, without being chid or beaten. This would teach them Modeſty and Shame; and they would quickly come to have a natural Abhorrence for that which they found made them ſlighted and neglected by every Body. But how this Inconvenience from Servants is to be remedy'd, I muſt leave to Parents Care and Conſideration. Only I think it of great Importance, and that they are very happy, who can get diſcreet People about their Children.

§. 60. Frequent *Beating* or *Chiding* is therefore carefully *to be avoided.* Becauſe this Sort of Correction never produces any Good, farther than it ſerves to raiſe *Shame* and Abhorrence of the Miſcarriage that brought it on them: And if the greateſt Part of the Trouble be not the Senſe that they have done amiſs, and the Apprehenſion that they have drawn on themſelves, the juſt Diſpleaſure of their beſt Friends, the Pain of Whipping will work but an imperfect Cure. It only patches up for the preſent, and ſkins it over, but reaches not to the Bottom of the ſore-ingenious *Shame*, and the Apprehenſions of Diſpleaſure, are the only true Reſtraint. Theſe alone ought to hold the Reins, and keep the Child in order. But corporal Puniſhments muſt neceſſarily loſe that Effect, and wear out the Senſe of *Shame*, where *Shame.*

where they frequently return. Shame in Children has the ſame Place, that Modeſty has in Women, which cannot be kept, and often tranſgreſs'd againſt. And as to the Apprehenſion of *Diſpleaſure in the Parents*, that will come to be very inſignificant, if the Marks of that Diſpleaſure quickly ceaſe, and a few Blows fully expiate. Parents ſhould well conſider what Faults in their Children are weighty enough to deſerve the Declaration of their Anger: But when their Diſpleaſure is once d clar'd to a Degree that carries any Puniſhment with it, they ought not preſently to lay by the Severity of their Brows, but to reſtore their Children to their former Grace with ſome Difficulty, and delay a full Reconciliation, 'till their Conformity, and more than ordinary Merit, make good their Amendment. If this be not ſo order d, *Puniſhment* will, by Familiarity, become a mere Thing of Courſe, and loſe all its Influence; offending, being chaſtis'd, and then forgiven, will be thought as natural and neceſſary, as Noon, Night, and Morning following one another.

Reputation.

§. 61. Concerning *Reputation*, I ſhall only remark this one Thing more of it, That though it be not the true Principle and Meaſure of Vertue, (for that is the Knowledge of a Man's Duty, and the Satisfaction it is to obey his Maker, in following the Dictates of that Light God has given him, with the Hopes of

of Acceptation and Reward) yet it is that which comes neareſt to it: And being the Teſtimony and Applauſe that other Peoples Reaſon, as it were by a common Conſent, gives to vertuous and well-order'd Actions, it is the proper Guide and Encouragement of Children, 'till they grow able to judge for themſelves, and to find what is right by their own Reaſon.

§. 62. This Conſideration may direct Parents how to manage themſelves in reproving and commending their Children. The Rebukes and Chiding, which their Faults will ſometimes make hardly to be avoided, ſhould not only be in ſober, grave, and unpaſſionate Words, but alſo alone and in private: But the Commendations Children deſerve, they ſhould receive before others. This doubles the Reward, by ſpreading their Praiſe; but the Backwardneſs Parents ſhew in divulging their Faults, will make them ſet a greater Value on their Credit themſelves, and teach them to be the more careful to preſerve the good Opinion of others, whilſt they think they have it: But when being expos'd to Shame, by publiſhing their Miſcarriages, they give it up for loſt, that Check upon them is taken off, and they will be the leſs careful to preſerve others good Thoughts of them, the more they ſuſpect that their Reputation with them is already blemiſh'd.

§. 63.

§. 63. But if a right Courſe be taken with Children, there will not be ſo much need of the Application of the common Rewards and Puniſhments, as we imagine, and as the general Practice has eſtabliſh'd. For all their innocent Folly, Playing, and *Childiſh Actions, are to be left perfectly free and unreſtrain'd*, as far as they can conſiſt with the Reſpect due to thoſe that are preſent; and that with the greateſt Allowance. If theſe Faults of their Age, rather than of the Children themſelves, were, as they ſhould be, left only to Time and Imitation, and riper Years to cure, Children would eſcape a great deal of miſapply'd and uſeleſs Correction, which either fails to over-power the natural Diſpoſition of their Childhood, and ſo, by an ineffectual Familiarity, makes Correction in other neceſſary Caſes of leſs Uſe; or elſe, if it be of Force to reſtrain the natural Gaiety of that Age, it ſerves only to ſpoil the Temper both of Body and Mind. If the Noiſe and Buſtle of their Play prove at any Time inconvenient, or unſuitable to the Place or Company they are in, (which can only be where their Parents are) a Look or a Word from the Father or Mother, if they have eſtabliſh'd the Authority they ſhould, will be enough either to remove, or quiet them for that Time. But this gameſome Humour, which is wiſely adapted by Nature to their Age and Temper, ſhould

Childiſhneſs.

ſhould rather be encourag'd, to keep up their Spirits, and improve their Strength and Health, than curb'd or reſtrain'd; and the chief Art is to make all that they have to do, Sport and Play too.

Rules. §. 64. And here give me Leave to take Notice of one Thing I think a Fault in the ordinary Method of Education; and that is, the charging of Childrens Memories, upon all Occaſions, with *Rules* and Precepts, which they often do not underſtand, and conſtantly as ſoon forget as given. If it be ſome Action you would have done, or done otherwiſe, whenever they forget, or do it awkwardly, make them do it over and over again, 'till they are perfect; whereby you will get theſe two Advantages, *Firſt*, To ſee whether it be an Action they can do, or is fit to be expected of them: For ſometimes Children are bid to do Things, which, upon Tryal, they are found not able to do, and had need be taught and exercis'd in, before they are requir'd to do them. But it is much eaſier for a Tutor to command, than to teach. *Secondly*, Another Thing got by it, will be this, That by repeating the ſame Action, 'till it be grown habitual in them, the Performance will not depend on Memory or Reflexion, the Concomitant of Prudence and Age, and not of Childhood, but will be natural in them. Thus bowing to a Gentleman, when he ſalutes him, and look-

looking in his Face, when he ſpeaks to him, is by conſtant Uſe as natural to a well-bred Man, as breathing; it requires no Thought, no Reflexion. Having this Way cur'd in your Child any Fault, it is cur'd for ever: And thus one by one you may weed them out all, and plant what Habits you pleaſe.

§. 65. I have ſeen Parents ſo heap *Rules* on their Children, that it was impoſſible for the poor little Ones to remember a tenth Part of them, much leſs to obſerve them. However, they were either by Words or Blows corrected for the Breach of thoſe multiply'd, and often very impertinent Precepts. Whence it naturally follow'd, that the Children minded not what was ſaid to them, when it was evident to them, that no Attention they were capable of, was ſufficient to preſerve them from Tranſgreſſion, and the Rebukes which follow'd it.

Let therefore your *Rules* to your Son be as few as is poſſible, and rather fewer, than more than ſeem abſolutely neceſſary. For if you burden him with many *Rules*, one of theſe two Things muſt neceſſarily follow, That either he muſt be very often puniſh'd, which will be of ill Conſequence, by making Puniſhment too frequent and familiar; or elſe you muſt let the Tranſgreſſions of ſome of your Rules go unpuniſh'd, whereby they will of Courſe grow contemptible, and your Autho-

Authority become cheap to him. Make but few *Laws*, but ſee they be well obſerv'd, when once made. Few Years require but few Laws, and as his Age increaſes, when one Rule is by Practice well eſtabliſh'd, you may add another.

§. 66. But pray remember Children are *not* to be *taught by Rules*, which will be always ſlipping out of their Memories. What you think neceſſary for them to do, ſettle in them by an indiſpenſible Practice, as often as the Occaſion returns; and if it be poſſible, make Occaſions. This will beget *Habits* in them, which being once eſtabliſh'd, operate of themſelves eaſily and naturally, without the Aſſiſtance of the Memory. But here let me give two Cautions. 1. The one is, that you keep them to the Practice of what you would have grow into a Habit in them, by kind Words, and gentle Admonitions, rather as minding them of what they forget, than by harſh Rebukes and Chiding, as if they were wilfully guilty. 2. Another Thing you are to take Care of, is, not to endeavour to ſettle too many *Habits* at once, leaſt by Variety you confound them, and ſo perfect none. When conſtant Cuſtom has made any one Thing eaſy and natural to 'em, and they practiſe it without Reflexion, you may then go on to another. *Habits.*

This

Practice. This Method of teaching Children by a repeated *Practice*, and the ſame Action done over and over again, under the Eye and Direction of the Tutor, 'till they have got the Habit of doing it well, and not by relying on *Rules* truſted to their Memories, has ſo many Advantages, which Way ever we conſider it, that I cannot but wonder (if ill Cuſtoms could be wonder'd at in any Thing) how it could poſſibly be ſo much neglected. I ſhall name one more that comes now in my Way. By this Method we ſhall ſee, whether what is requir'd of him, be adapted to his Capacity, and any Way ſuited to the Child's natural Genius and Conſtitution; for that too muſt be conſider'd in a right Education. We muſt not hope wholly to change their original Tempers, nor make the Gay penſive and grave, nor the Melancholy ſportive, without ſpoiling them. God has ſtampt certain Characters upon Mens Minds, which, like their Shapes, may perhaps be a little mended, but can hardly be totally alter'd, and transform'd into the contrary.

He therefore, that is about Children, ſhould well ſtudy their Natures and Aptitudes, and ſee by often Tryals, what Turn they eaſily take, and what becomes them; obſerve what their native Stock is, how it may be improv'd, and what it is fit for: He ſhould conſider what they want, whether

ther they be capable of having it wrought into them by Induſtry, and incorporated there by Practice; and whether it be worth while to endeavour it. For, in many Caſes, all that we can do, or ſhould aim at, is, to make the beſt of what Nature has given, to prevent the Vices and Faults to which ſuch a Conſtitution is moſt inclin'd, and give it all the Advantages it is capable of. Every one's natural Genius ſhould be carry'd as far as it could; but to attempt the putting another upon him, will be but Labour in vain; and what is ſo plaiſter'd on, will at beſt ſit but untowardly, and have always hanging to it the Ungracefulneſs of Conſtraint and Affectation.

Affectation is not, I confeſs, an early Fault of Childhood, or the Product of untaught Nature. It is of Weeds, which grow not in the wild uncultivated Waſte, but in Garden-Plots, under the negligent Hand, or unſkilful Care of a Gardiner. Management and Inſtruction, and ſome Senſe of the Neceſſity of Breeding, are requiſite to make any one capable of *Affectation*, which endeavours to correct natural Defects, and has always the laudable Aim of Pleaſing, though it always miſſes it; and the more it labours to put on Gracefulneſs, the farther it is from it. For this Reaſon it is the more carefully to be watch'd, becauſe it is the proper Fault of Education; a perverted Education indeed, but

Affectation.

but ſuch as young People often fall into, either by their own Miſtake, or the ill Conduct of thoſe about them.

He that will examine wherein that Gracefulneſs lies, which always pleaſes, will find it ariſes from that natural Coherence, which appears between the Thing done, and ſuch a Temper of Mind, as cannot but be approv'd of, as ſuitable to the Occaſion. We cannot but be pleas'd with an humane, friendly, civil Temper, where-ever we meet with it. A Mind free, and Maſter of it ſelf and all its Actions, not low and narrow, not haughty and inſolent, not blemiſh'd with any great Defect, is what every one is taken with. The Actions which naturally flow from ſuch a well-form'd Mind, pleaſe us alſo, as the genuine Marks of it; and being as it were natural Emanations from the Spirit and Diſpoſition within, cannot but be eaſy and unconſtrain'd. This ſeems to me to be that Beauty which ſhines through ſome Mens Actions, ſets off all that they do, and takes all they come near, when by a conſtant Practice, they have faſhion'd their Carriage, and made all thoſe little Expreſſions of Civility and Reſpect, which Nature or Cuſtom has eſtabliſh'd in Converſation ſo eaſy to themſelves, that they ſeem not artificial or ſtudy'd, but naturally to flow from a Sweetneſs of Mind, and a well-turn'd Diſpoſition.

On

On the other Side, *Affectation* is an awkward and forc'd Imitation of what ſhould be genuine and eaſy, wanting the Beauty that accompanies what is natural, becauſe there is always a Diſagreement between the outward Action, and the Mind within, one of theſe two Ways; 1. Either when a Man would outwardly put on a Diſpoſition of Mind, which then he really has not, but endeavours, by a forc'd Carriage, to make Shew of; yet ſo, that the Conſtraint he is under, diſcovers it ſelf. And thus Men affect ſometimes to appear ſad, merry, or kind, when in Truth they are not ſo.

2. The other is, when they do not endeavour to make Shew of Diſpoſitions of Mind, which they have not, but to expreſs thoſe they have by a Carriage not ſuited to them: And ſuch in Converſation are all conſtrain'd Motions, Actions, Words, or Looks, which, though deſign'd to ſhew either their Reſpect or Civility to the Company, or their Satisfaction and Eaſineſs in it, are not yet natural nor genuine Marks of the one or the other, but rather of ſome Defect or Miſtake within. Imitation of others, without diſcerning what is graceful in them, or what is peculiar to their Characters, often makes a great Part of this. But *Affectation* of all Kinds, whenceſoever it proceeds, is always offenſive, becauſe we naturally hate whatever is counterfeit, and

condemn thoſe who have nothing better to recommend themſelves by.

Plain and rough Nature left to it ſelf, is much better than an artificial Ungracefulneſs, and ſuch ſtudy'd Ways of being ill-faſhion'd. The Want of an Accompliſhment, or ſome Defect in our Behaviour, coming ſhort of the utmoſt Gracefulneſs, often ſcapes Obſervation and Cenſure. But *Affectation* in any Part of our Carriage, is lighting up a Candle to our Defects, and never fails to make us be taken Notice of, either as wanting Senſe, or wanting Sincerity. This Governors ought the more diligently to look after, becauſe, as I above obſerv'd, 'tis an acquir'd Uglineſs, owing to miſtaken Education, few being guilty of it, but thoſe who pretend to Breeding, and would not be thought ignorant of what is faſhionable and becoming in Converſation; and, if I miſtake not, it has often its Riſe from the lazy Admonitions of thoſe who give Rules, and propoſe Examples, without joining Practice with their Inſtructions, and making their Pupils repeat the Action in their Sight, that they may correct what is indecent or conſtrain'd in it, 'till it be perfected into an habitual and becoming Eaſineſs.

Manners.

§. 67. *Manners*, as they call it, about which Children are ſo often perplex'd, and have ſo many goodly Exhortations made them by their wiſe

wiſe Maids and Governeſſes, I think are rather to be learnt by Example, than Rules; and then Children, if kept out of ill Company, will take a Pride to behave themſelves prettily, after the Faſhion of others, perceiving themſelves eſteem'd and commended for it. But if by a little Negligence in this Part, the Boy ſhould not put off his Hat, nor make Legs very gracefully, a Dancing-maſter will cure that Defect, and wipe off all that Plainneſs of Nature, which the a-la-mode People call Clowniſhneſs: And ſince nothing appears to me to give Children ſo much becoming Confidence and Behaviour, and ſo to raiſe them to the Converſation of thoſe above their Age, as *Dancing*, I think they ſhould be taught to dance as ſoon as they are capable of Learning it. For tho' this conſiſt only in outward Graceſulneſs of Motion, yet I know not how, it gives Children Manly Thoughts and Carriage, more than any Thing. But otherwiſe I would not have little Children much tormented about Punctilio's, or Niceties of Breeding. *Dancing.*

Never trouble your ſelf about thoſe Faults in them, which you know Age will cure. And therefore Want of well-faſhion'd Civility in the Carriage, whilſt *Civility* is not wanting in the Mind, (for there you muſt take Care to plant it early) ſhould be the Parents leaſt Care, whilſt they are young. If his tender Mind be fill'd with a Vene-

ration for his Parents and Teachers, which conſiſts in Love and Eſteem, and a Fear to offend them, and with *Reſpect and good Will* to all People, that Reſpect will of it ſelf teach thoſe Ways of expreſſing it, which he obſerves moſt acceptable. Be ſure to keep up in him the Principles of good Nature and Kindneſs, make them as habitual as you can, by Credit and Commendation, and the good Things accompanying that State: And when they have taken Root in his Mind, and are ſettl'd there by a continu'd Practice, fear not, the Ornaments of Converſation, and the Outſide of faſhionable Manners, will come in their due Time, if when they are remov'd out of their Maid's Care, they are put into the Hands of a well-bred Man to be their Governor.

Whilſt they are very young, any *Careleſneſs* is to be born with in Children, that carries not with it the Marks of Pride or ill Nature; but thoſe, whenever they appear in any Action, are to be corrected immediately, by the Ways above-mention'd. What I have ſaid concerning Manners, I would not have ſo underſtood, as if I meant, that thoſe who have the Judgment to do it, ſhould not gently faſhion the Motion and Carriage of Children, when they are very young. It would be of great Advantage, if they had People about them from their being firſt able to go, that had the Skill, and

and would take the right Way to do it. That which I complain of, is, the wrong Courſe is uſually taken in this Matter. Children who were never taught any ſuch Thing as Behaviour, are often (eſpecially when Strangers are preſent) chid for having ſome Way or other fail'd in good Manners, and have thereupon Reproofs and Precepts heap'd upon them, concerning putting off their Hats, or making of Legs, *&c.* though in this, thoſe concern'd pretend to correct the Child, yet in Truth, for the moſt part, it is but to cover their own Shame; and they lay the Blame on the poor little Ones, ſometimes paſſionately enough, to divert it from themſelves, for fear the By-Standers ſhould impute to their Want of Care and Skill, the Child's ill Behaviour.

For, as for the Children themſelves, they are never one Jot better'd by ſuch occaſional Lectures. They at other Times ſhould be ſhewn what to do, and by reiterated Actions, be faſhion'd before-hand into the Practice of what is fit and becoming, and not told and talk'd to do upon the Spot, of what they have never been accuſtom'd, nor know how to do as they ſhould. To hare and rate them thus at every Turn, is not to teach them, but to vex and torment them to no Purpoſe. They ſhould be let alone, rather than chid for a Fault, which is none of theirs, nor is in their Power to mend

for ſpeaking to. And it were much better their natural childiſh Negligence or Plainneſs ſhould be left to the Care of riper Years, than that they ſhould frequently have Rebukes miſplac'd upon them, which neither do, nor can give them graceful Motions. If their Minds are well-diſpos'd, and princip'd with inward Civility, a great Part of the Roughneſs, which ſticks to the Outſide for Want of better Teaching, Time and Obſervation will rub off, as they grow up, if they are bred in good Company; but if in ill, all the Rules in the World, all the Correction imaginable, will not be able to poliſh them. For you muſt take this for a certain Truth, that let them have what Inſtructions you will, and ever ſo learn'd Lectures of Breeding daily inculcated into them, that which will moſt influence their Carriage, will be the Company they converſe with, and the Faſhion of thoſe about them. Children (nay, and Men too) do moſt by Example. We are all a Sort of Chamelions, that ſtill take a Tincture from Things near us; nor is it to be wonder'd at in Children, who better underſtand what they ſee, than what they hear.

Company.

§. 68. I mention'd above one great Miſchief that came by Servants to Children, when by their Flatteries they take off the Edge and Force of the Parents Rebukes, and ſo leſſen their Authority. And here is another great Inconvenience

convenience which Children receive from the ill Examples which they meet with amongſt the meaner Servants.

They are wholly, if poſſible, to be kept from ſuch Converſation; for the Contagion of theſe ill Precedents, both in Civility and Vertue, horribly infects Children, as often as they come within Reach of it. They frequently learn from unbred or debauch'd Servants ſuch Language, untowardly Tricks and Vices, as otherwiſe they poſſibly would be ignorant of all their Lives.

§. 69. 'Tis a hard Matter wholly to prevent this Miſchief. You will have very good Luck, if you never have a clowniſh or vicious Servant, and if from them your Children never get any Infection: But yet as much muſt be done towards it as can be, and the Children kept as much as may be † *in the Company of their Parents*, and thoſe to whoſe Care they are committed. To this Purpoſe, their being in their Preſence ſhould be made eaſy to them; they ſhould be allow'd the Liberties and Freedom ſuitable to their Ages, and not be held under unneceſſary Reſtraints, when in their Parent's or Governor's Sight. If it be a Priſon to them,

† *How much the* Romans *thought the Education of their Children a Buſineſs that properly belong'd to the Parents themſelves, ſee in* Suetonius *Auguſt.* Sect. 64. Plutarch *in vita Catonis Cenſorii*, Diodorus Siculus, *l.* 2. *cap.* 3.

them, 'tis no Wonder they ſhould not like it. They muſt not be hinder'd from being Children, or from playing, or doing as Children, but from doing ill; all other Liberty is to be allow'd them. Next, to make them in Love with the *Company of their Parents*, they ſhould receive all their good Things there, and from their Hands. The Servants ſhould be hinder'd from making court to them, by giving them ſtrong Drink, Wine, Fruit, Play-Things, and other ſuch Matters, which may make them in Love with their Converſation.

Company.

§. 70. Having nam'd *Company*, I am almoſt ready to throw away my Pen, and trouble you no farther on this Subject: For ſince that does more than all Precepts, Rules, and Inſtructions, methinks 'tis almoſt wholly in vain to make a long Diſcourſe of other Things, and to talk of that almoſt to no Purpoſe. For you will be ready to ſay, What ſhall I do with my Son? If I keep him always at Home, he will be in Danger to be my young Maſter; and if I ſend him Abroad, how is it poſſible to keep him from the Contagion of Rudeneſs and Vice, which is ſo every where in Faſhion? In my Houſe he will perhaps be more innocent, but more ignorant too of the World; wanting there Change of Company, and being us'd conſtantly to the ſame Faces, he will, when he

he comes Abroad, be a ſheepiſh or conceited Creature.

I confeſs, both Sides have their Inconveniencies. Being Abroad, 'tis true, will make him bolder, and better able to buſtle and ſhift amongſt Boys of his own Age; and the Emulation of School-fellows, often puts Life and Induſtry into young Lads. But 'till you can find a School, wherein it is poſſible for the Maſter to look after the Manners of his Scholars, and can ſhew as great Effects of his Care of forming their Minds to Vertue, and their Carriage to good Breeding, as of forming their Tongues to the learned Languages, you muſt confeſs, that you have a ſtrange Value for Words, when preferring the Languages of the ancient *Greeks* and *Romans*, to that which made 'em ſuch brave Men, you think it worth while to hazard your Son's Innocence and Vertue, for a little *Greek* and *Latin*. For, as for that Boldneſs and Spirit which Lads get amongſt their Play-fellows at School, it has ordinarily ſuch a Mixture of Rudeneſs and ill-turn'd Confidence, that thoſe miſ-becoming and diſ-ingenious Ways of ſhifting in the World muſt be unlearnt, and all the Tincture waſh'd out again, to make Way for better Principles, and ſuch Manners, as make a truly worthy Man. He that conſiders how diametrically oppoſite the Skill of living well, and managing, as a Man ſhould do, his Affairs in the World,

is to that Malapertneſs, Tricking, or Violence learnt amongſt School-Boys, will think the Faults of a privater Education infinitely to be preferr'd to ſuch Improvements, and will take Care to preſerve his Child's Innocence and Modeſty at Home, as being nearer of Kin, and more in the Way of thoſe Qualities which make an uſeful and able Man. Nor does any one find, or ſo much as ſuſpect, that that Retirement and Baſhfulneſs, which their Daughters are brought up in, makes them leſs knowing or leſs able Women. Converſation, when they come into the World, ſoon gives them a becoming Aſſurance; and whatſoever, beyond that, there is of rough and boiſterous, may in Men be very well ſpar'd too; for Courage and Steadineſs, as I take it, lie not in Roughneſs and ill Breeding.

Vertue is harder to be got, than a Knowledge of the World; and if loſt in a young Man, is ſeldom recover'd. Sheepiſhneſs and Ignorance of the World, the Faults imputed to a private Education, are neither the neceſſary Conſequences of being bred at Home; nor if they were, are they incurable Evils. Vice is the more ſtubborn, as well as the more dangerous Evil of the two; and therefore, in the firſt Place, to be fenced againſt. If that ſheepiſh Softneſs which often enervates thoſe who are bred like Fondlings at Home, be carefully to be avoided, it is principally ſo for Vertue's Sake, for fear

fear leaſt ſuch a yielding Temper ſhould be too ſuſceptible of vicious Impreſſions, and expoſe the Novice too eaſily to be corrupted. A young Man, before he leaves the Shelter of his Father's Houſe, and the Guard of a Tutor, ſhould be fortify'd with Reſolution, and made acquainted with Men, to ſecure his Vertues, leſt he ſhould be led into ſome ruinous Courſe, or fatal Precipice, before he is ſufficiently acquainted with the Dangers of Converſation, and has Steadineſs enough not to yield to every Temptation. Were it not for this, a young Man's Baſhfulneſs, and Ignorance in the World, would not ſo much need an early Care. Converſation would cure it in a great Meaſure; or if that will not do it early enough, it is only a ſtronger Reaſon for a good Tutor at Home. For if Pains be to be taken to give him a Manly Air and Aſſurance betimes, it is chiefly as a Fence to his Vertue, when he goes into the World under his own Conduct.

It is prepoſterous therefore to ſacrifice his Innocency to the attaining of Confidence, and ſome little Skill of buſtling for himſelf among others, by his Converſation with ill-bred and vicious Boys, when the chief Uſe of that Sturdineſs, and ſtanding upon his own Legs, is only for the Preſervation of his Vertue. For if Confidence or Cunning come once to mix with Vice, and ſupport his Miſcarriages, he is only the ſurer loſt;

and

and you muſt undo again, and ſtrip him of that he has got from his Companions, or give him up to Ruin. Boys will unavoidably be taught Aſſurance by Converſation with Men, when they are brought into it; and that is Time enough. Modeſty and Submiſſion, 'till then, better fits them for Inſtruction; and therefore there needs not any great Care to ſtock them with Confidence before-hand. That which requires moſt Time, Pains, and Aſſiduity, is, to work into them the Principles and Practice of Vertue and good Breeding. This is the Seaſoning they ſhould be prepar'd with, ſo as not eaſy to be got out again. This they had need to be well provided with; for Converſation, when they come into the World, will add to their Knowledge and Aſſurance, but be too apt to take from their Vertue; which therefore they ought to be plentifully ſtor'd with, and have that Tincture ſunk deep into them.

How they ſhould be fitted for Converſation, and enter'd into the World, when they are ripe for it, we ſhall conſider in another Place. But how any one's being put into a mix'd Herd of unruly Boys, and there learning to wrangle at Trap, or rook at Span-farthing, fits him for civil Converſation or Buſineſs, I do not ſee. And what Qualities are ordinarily to be got from ſuch a Troop of Play-fellows as Schools uſually aſſemble together from Parents of all Kinds,

Kinds, that a Father ſhould ſo much covet, is hard to divine. I am ſure, he who is able to be at the Charge of a Tutor at Home, may there give his Son a more genteel Carriage, more Manly Thoughts, and a Senſe of what is worthy and becoming, with a greater Proficiency in Learning into the Bargain, and ripen him up ſooner into a Man, than any at School can do. Not that I blame the School-maſter in this, or think it to be laid to his Charge. The Difference is great between two or three Pupils in the ſame Houſe, and three or four Score Boys lodg'd up and down: For let the Maſter's Induſtry and Skill be never ſo great, it is impoſſible he ſhould have fifty or an hundred Scholars under his Eye, any longer than they are in the School together: Nor can it be expected, that he ſhould inſtruct them ſucceſsfully in any Thing but their Books, the forming of their Minds and Manners requiring a conſtant Attention, and particular Application to every ſingle Boy, which is impoſſible in a numerous Flock, and would be wholly in vain, (could he have Time to ſtudy and correct every one's particular Defects, and wrong Inclinations) when the Lad was to be left to himſelf, or the prevailing Infection of his Fellows, the greateſt Part of the four and twenty Hours.

But Fathers obſerving, that Fortune is often moſt ſucceſsfully courted by bol[illegible] and

building

buſtling Men, are glad to ſee their Sons pert and forward betimes; take it for an happy Omen, that they will be thriving Men, and look on the Tricks they play their School-fellows, or learn from them, as a Proficiency in the Art of Living, and making their Way through the World. But I muſt take the Liberty to ſay, that he that lays the Foundation of his Son's Fortune in Vertue and good Breeding, takes the only ſure and warrantable Way. And 'tis not the Waggeries or Cheats practis'd amongſt School-boys; 'tis not their Roughneſs one to another, nor the well-laid Plots of robbing an Orchard together, that make an able Man; but the Principles of Juſtice, Generoſity, and Sobriety, join'd with Obſervation and Induſtry, Qualities which I judge School-boys do not learn much of one another. And if a young Gentleman, bred at Home, be not taught more of them than he could learn at School, his Father has made a very ill Choice of a Tutor. Take a Boy from the Top of a Grammar-School, and one of the ſame Age, bred as he ſhould be, in his Father's Family, and bring them into good Company together, and then ſee which of the two will have the more Manly Carriage and addreſs himſelf with the more becoming Aſſurance to Strangers. Here I imagine the School-boy's Confidence will either fail or diſcredit him; and if it be ſuch as fits him only for the Converſation

ſation of Boys, he were better be without it.

Vice, if we may believe the general Complaint, ripens ſo faſt now-a-days, and runs up to Seed ſo early in young People, that it is impoſſible to keep a Lad from the ſpreading Contagion, if you will venture him Abroad in the Herd, and truſt to Chance or his own Inclination for the Choice of his Company at School. By what Fate Vice has ſo thriven amongſt us theſe Years paſt, and by what Hands it has been nurs'd up into ſo uncontroul'd a Dominion, I ſhall leave to others to enquire. I wiſh, that thoſe who complain of the great Decay of Chriſtian Piety and Vertue every where, and of Learning and acquir'd Improvements in the Gentry of this Generation, would conſider how to retrieve them in the next. This I am ſure, that if the Foundation of it be not laid in the Education and Principling of the Youth, all other Endeavours will be in vain. And if the Innocence, Sobriety, and Induſtry of thoſe who are coming up, be not taken Care of and preſerv'd, 'twill be ridiculous to expect, that thoſe who are to ſucceed next on the Stage, ſhould abound in that Vertue, Ability, and Learning, which has hitherto made *England* conſiderable in the World. I was going to add Courage too, though it has been look'd on as the natural Inheritance of *Engliſh*-men. What has been talk'd of ſome late

late Actions at Sea, of a Kind unknown to our Anceſtors, gives me Occaſion to ſay, that Debauchery ſinks the Courage of Men; and when Diſſoluteneſs has eaten out the Senſe of true Honour, Bravery ſeldom ſtays long after it. And I think it impoſſible to find an Inſtance of any Nation, however renown'd for their Valour, who ever kept their Credit in Arms, or made themſelves redoubtable amongſt their Neighbours, after Corruption had once broke through, and diſſolv'd the Reſtraint of Diſcipline, and Vice was grown to ſuch an Head, that it durſt ſhew it ſelf bare-fac'd, without being out of Countenance.

Vertue. 'Tis *Vertue* then, direct *Vertue*, which is the hard and valuable Part to be aim'd at in Education, and not a forward Pertneſs, or any little Arts of Shifting. All other Conſiderations and Accompliſhments ſhould give Way, and be poſtpon'd to this. This is the ſolid and ſubſtantial Good, which Tutors ſhould not only read Lectures, and talk of, but the Labour and Art of Education ſhould furniſh the Mind with, and faſten there, and never ceaſe 'till the young Man had a true Reliſh of it, and plac'd his Strength, his Glory, and his Pleaſure in it.

Company. The more this advances, the eaſier Way will be made for all other Accompliſhments, in their Turns. For he that is brought to ſubmit to

to Vertue, will not be refractary, or reſty, in any Thing that becomes him; and therefore I cannot but prefer Breeding of a young Gentleman at Home in his Father's Sight, under a good Governor, as much the beſt and ſafeſt Way to this great and main End of Education, when it can be had, and is order'd as it ſhould be. Gentlemens Houſes are ſeldom without Variety of Company: They ſhould uſe their Sons to all the ſtrange Faces that come there, and engage them in Converſation with Men of Parts and Breeding, as ſoon as they are capable of it. And why thoſe who live in the Country ſhould not take them with them, when they make Viſits of Civility to their Neighbours, I know not. This I am ſure, a Father that breeds his Son at Home, has the Opportunity to have him more in his own Company, and there give him what Encouragement he thinks fit; and can keep him better from the Taint of Servants, and the meaner Sort of People, than is poſſible to be done Abroad. But what ſhall be reſolv'd in the Caſe, muſt in great Meaſure be left to the Parents, to be determin'd by their Circumſtances and Conveniencies; only I think it the worſt Sort of good Huſbandry, for a Father not to ſtrain himſelf a little for his Son's Breeding; which, let his Condition be what it will, is the beſt Portion he can leave him. But if, after all, it ſhall be thought by ſome, that the

Breed-

Breeding at Home has too little Company, and that at ordinary Schools, not ſuch as it ſhould be for a young Gentleman, I think there might be Ways found out to avoid the Inconveniencies on the one Side and the other.

§. 71. Having under Conſideration how great the Influence of *Company* is, and how prone we are all, eſpecially Children, to Imitation, I muſt here take the Liberty to mind Parents of this one Thing, *viz.* That he that will have his Son have a Reſpect for him, and his Orders, muſt himſelf have a great Reverence for his Son. *Maxima debetur Pueris reverentia.* You muſt do nothing before him, which you would not have him imitate. If any Thing ſcape you, which you would have paſs to Fault in him, he will be ſure for a Shelter himſelf under your Example, and ſhelter himſelf ſo as that it will not be eaſy to come at him, to correct it in him the right Way. If you puniſh him for what he ſees you practiſe your ſelf, he will not think that Severity to proceed from Kindneſs in you, careful to amend a Fault in him; but will be apt to interpret it, the Peeviſhneſs and arbitrary Imperiouſneſs of a Father, who, without any Ground for it, would deny his Son the Liberty and Pleaſures he takes himſelf. Or if you aſſume to your ſelf the Liberty you have taken, as a Priviledge belonging to riper Years,

Example.

to

to which a Child muſt not aſpire, you do but add new Force to your Example, and recommend the Action the more powerfully to him. For you muſt always remember, that Children affect to be Men earlier than is thought; and they love Breeches, not for their Cut or Eaſe, but becauſe the having them is a Mark or a Step towards Man-hood. What I ſay of the Father's Carriage before his Children, muſt extend it ſelf to all thoſe who have any Authority over them, or for whom he would have them have any Reſpect.

Puniſhment.

§. 72. But to return to the Buſineſs of *Rewards* and *Puniſhments*. All the Actions of Childiſhneſs and unfaſhionable Carriage, and whatever Time and Age will of it ſelf be ſure to reform, being (as I have ſaid) exempt from the Diſcipline of the Rod, there will not be ſo much need of beating Children, as is generally made Uſe of. To which, if we add learning to read, write, dance, foreign Language, *&c.* as under the ſame Priviledge, there will be but very rarely any Occaſion for Blows or Force in an ingenious Education. The right Way to teach them thoſe Things, is, to give them a Liking and Inclination to what you propoſe to them to be learn'd, and that will engage their Induſtry and Application. This I think no hard Matter to do, if Children be handl'd as they ſhould be, and the Rewards

wards and Puniſhments above-mention'd be carefully apply'd, and with them theſe few Rules obſerv'd in the Method of inſtructing them.

Taſk. §. 73. 1. None of the Things they are to learn, ſhould ever be made a Burden to them, or impos'd on them as a *Taſk*. Whatever is ſo propos'd, preſently becomes irkſome; the Mind takes an Averſion to it, though before it were a Thing of Delight or Indifferency. Let a Child be but order'd to whip his Top at a certain Time every Day, whether he has or has not a Mind to it; let this be but requir'd of him as a Duty, wherein he muſt ſpend ſo many Hours Morning and Afternoon, and ſee whether he will not ſoon be weary of any Play at this Rate. Is it not ſo with grown Men? What they do chearfully of themſelves, do they not preſently grow ſick of, and can no more endure, as ſoon as they find it is expected of them as a Duty? Children have as much a Mind to ſhew, that they are free, that their own good Actions come from themſelves, that they are abſolute and independent, as any of the proudeſt of you grown Men, think of them as you pleaſe.

Diſpoſition. §. 74. 2. As a Conſequence of this, they ſhould ſeldom be put about doing even thoſe Things you have got an Inclination in them to, but

but when they have a Mind and *Diſpoſition* to it. He that loves Reading, Writing, Muſick, *&c.* finds yet in himſelf certain Seaſons wherein thoſe Things have no Reliſh to him; and if at that Time he forces himſelf to it, he only pothers and wearies himſelf to no Purpoſe. So it is with Children. This Change of Temper ſhould be carefully obſerv'd in them, and the favourable *Seaſons of Aptitude and Inclination* be heedfully laid hold of: And if they are not often enough forward of themſelves, a good Diſpoſition ſhould be talk'd into them, before they be ſet upon any Thing. This I think no hard Matter for a diſcreet Tutor to do, who has ſtudy'd his Pupil's Temper, and will be at little Pains to fill his Head with ſuitable Idea's, ſuch as may make him in Love with the preſent Buſineſs. By this Means a great deal of Time and Tiring would be ſav'd; for a Child will learn three times as much when he is *in Tune*, as he will with double the Time and Pains, when he goes awkwardly, or is dragg'd unwillingly to it. If this were minded as it ſhould, Children might be permitted to weary themſelves with Play, and yet have Time enough to learn what is ſuited to the Capacity of each Age. But no ſuch Thing is conſider'd in the ordinary Way of Education, nor can it well be. That rough Diſcipline of the Rod is built upon other Principles, has no

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Attraction in it, regards not what Humour Children are in, nor looks after favourable Seaſons of Inclination. And indeed it would be ridiculous, when Compulſion and Blows have rais'd an Averſion in the Child to his Taſk, to expect he ſhould freely of his own Accord leave his Play, and with Pleaſure court the Occaſions of Learning; whereas, were Matters order'd right, learning any Thing they ſhould be taught, might be made as much a Recreation to their Play, as their Play is to their Learning: The Pains are equal on both Sides. Nor is it that which troubles them; for they love to be buſy, and the Change and Variety is that which naturally delights them. The only Odds is in that which we call Play; they act at Liberty, and employ their Pains (whereof you may obſerve them never ſparing) freely; but what they are to learn, is forc'd upon them; they are call'd, compell'd, and driven to it. This is that, that at firſt Entrance balks and cools them; they want their Liberty: Get them but to ask their Tutor to teach them, as they do often their Play-fellows, inſtead of his calling upon them to learn; and they being ſatisfy'd, that they act as freely in this, as they do in other Things, they will go on with as much Pleaſure in it, and it will not differ from their other Sports and Play. By theſe Ways carefully purſu'd, a Child may

be brought to deſire to be taught any Thing you have a Mind he ſhould learn. The hardeſt Part, I confeſs, is with the firſt or eldeſt; but when once he is ſet right, it is eaſy by him to lead the reſt whither one will.

§. 75. Though it be paſt doubt, that the fitteſt Time for Children to learn any Thing, is, when their *Minds* are *in Tune, and well diſpos'd* to it; when neither Flagging of Spirit, nor Intentneſs of Thought upon ſomething elſe, makes them awkward and averſe; yet two Things are to be taken Care of, 1. That theſe Seaſons either not being warily obſerv'd, and laid hold on, as often as they return; or elſe, not returning as often as they ſhould, the Improvement of the Child be not thereby neglected, and ſo he be let grow into an habitual Idleneſs, and confirm'd in this Indiſpoſition. 2. That though other Things are ill learn'd, when the Mind is either indiſpos'd, or otherwiſe taken up, yet it is of great Moment, and worth our Endeavours, to teach the Mind to get the Maſtery over it ſelf, and to be able, upon Choice, to take it ſelf off from the hot Purſuit of one Thing, and ſet it ſelf upon another with Facility and Delight, or at any Time to ſhake off its Sluggiſhneſs, and vigorouſly employ it ſelf about what Reaſon, or the Advice of another ſhall direct. This is to be done in Children, by trying

ing them ſometimes, when they are by Lazineſs unbent, or by Avocation bent another Way, and endeavouring to make them buckle to the Thing propos'd. If by this Means the Mind can get an habitual Dominion over it ſelf, lay by *Idea's* or Buſineſs, as Occaſion requires, and betake it ſelf to new and leſs acceptable Employments, without Reluctancy or Diſcompoſure, it will be an Advantage of more Conſequence than Latin or Logick, or moſt of thoſe Things Children are uſually requir'd to learn.

Compulſion. §. 76. Children being more active and buſy in that Age, than in any other Part of their Life, and being indifferent to any Thing they can do, ſo they may be but doing, *Dancing* and *Scotch-hoppers* would be the ſame Thing to them, were the Encouragements and Diſcouragements equal. But to Things we would have them learn, the great and only Diſcouragement I can obſerve, is, that they are call'd to it, 'tis *made their Buſineſs*, they are *teaz'd* and *chid* about it, and do it with Trembling and Apprehenſion; or, when they come willingly to it, are kept too long at it, 'till they are quite tir'd: All which intrenches too much on that natural Freedom they extreamly affect. And it is that Liberty alone which gives the true Reliſh and Delight to their ordinary Play-Games. Turn the Tables, and you will

will find, they will ſoon change their Application; eſpecially if they ſee the Examples of others, whom they eſteem and think above themſelves. And if the Things which they obſerve others to do, be order'd ſo, that they inſinuate themſelves into them, as the Priviledge of an Age or Condition above theirs, then Ambition, and the Deſire ſtill to get forward and higher, and to be like thoſe above them, will ſet them on work, and make them go on with Vigor and Pleaſure; Pleaſure in what they have begun by their own Deſire; in which Way the Enjoyment of their dearly beloved Freedom will be no ſmall Encouragement to them. To all which, if there be added the Satisfaction of Credit and Reputation, I am apt to think there will need no other Spur to excite their Application and Aſſiduity, as much as is neceſſary. I confeſs, there needs Patience and Skill, Gentleneſs and Attention, and a prudent Conduct to attain this at firſt. But why have you a Tutor, if there needed no Pains? But when this is once eſtabliſh'd, all the reſt will follow, more eaſily than in any more ſevere and imperious Diſcipline. And I think it no hard Matter to gain this Point; I am ſure it will not be, where Children have no ill Examples ſet before them. The great Danger therefore I apprehend, is only from Servants, and other ill-order'd Children, or ſuch other vicious

or fooliſh People, who ſpoil Children both by the ill Pattern they ſet before them in their own ill Manners, and by giving them together, the two Things they ſhould never have at once; I mean vicious Pleaſures and Commendation

Chiding. §. 77. As Children ſhould very ſeldom be corrected by Blows, ſo I think frequent, and eſpecially paſſionate *Chiding* of almoſt as ill Conſequence. It leſſens the Authority of the Parents, and the Reſpect of the Child; for I bid you ſtill remember, they diſtinguiſh early betwixt Paſſion and Reaſon: And as they cannot but have a Reverence for what comes from the latter, ſo they quickly grow into a Contempt of the former; or if it cauſes a preſent Terror, yet it ſoon wears off, and natural Inclination will eaſily learn to ſlight ſuch Scare-crows which make a Noiſe, but are not animated by Reaſon. Children being to be reſtrain'd by the Parents only in vicious (which, in their tender Years, are only a few) Things, a Look or Nod only ought to correct them, when they do amiſs; or, if Words are ſometimes to be us'd, they ought to be grave, kind, and ſober, repreſenting the Ill or Unbecomingneſs of the Faults, rather than a *haſty Rating* of the Child for it; which makes him not ſufficiently diſtinguiſh, whether your Diſlike be not more directed to him, than his Fault.

Fault. Paſſionate Chiding uſually carries rough and ill Language with it, which has this further ill Effect, that it teaches and juſtifies it in Children: And the Names that their Parents or Præceptors give them, they will not be aſham'd or backward to beſtow on others, having ſo good Authority for the Uſe of them.

§. 78. I foreſee here it will be objected to me, What then, will you have Children never beaten nor chid for any Fault? This will be to let looſe the Reins to all Kind of Diſorder. Not ſo much, as is imagin'd, if a right Courſe has been taken in the firſt Seaſoning of their Minds, and implanting that Awe of their Parents above-mentioned. For Beating, by conſtant Obſervation, is found to do little Good, where the Smart of it is all the Puniſhment is fear'd or felt in it; for the Influence of that quickly wears out, with the Memory of it: But yet there is one, and but one Fault, for which, I think, Children ſhould be beaten; and that is, *Obſtinacy* or *Rebellion*. And in this too, I would have it order'd ſo, if it can be, that the Shame of the Whipping, and not the Pain, ſhould be the greateſt Part of the Puniſhment. Shame of doing amiſs, and deſerving Chaſtiſement, is the only true Reſtraint belonging to Vertue. The Smart of the Rod, *Obſtinacy.*

if Shame accompanies it not, ſoon ceaſes, and is forgotten, and will quickly, by Uſe, loſe its Terror. I have known the Children of a Perſon of Quality kept in Awe, by the Fear of having their Shoes pull'd off, as much as others by Apprehenſions of a Rod hanging over them. Some ſuch Puniſhment I think better than Beating; for, 'tis Shame of the Fault, and the Diſgrace that attends it, that they ſhould ſtand in Fear of, rather than Pain, if you would have them have a Temper truly ingenious. But *Stubbornneſs*, and an *obſtinate Diſobedience*, muſt be maſter'd with Force and Blows; for this there is no other Remedy. Whatever particular Action you bid him do, or forbear, you muſt be ſure to ſee your ſelf obey'd; no Quarter in this Caſe, no Reſiſtance. For when once it comes to be a Tryal of Skill, a Conteſt for Maſtery betwixt you, as it is if you command, and he refuſes, you muſt be ſure to carry it, whatever Blows it coſts, if a Nod or Words will not prevail; unleſs, for ever after, you intend to live in Obedience to your Son. A prudent and kind Mother, of my Acquaintance, was, on ſuch an Occaſion, forc'd to whip her little Daughter, at her firſt coming Home from Nurſe, eight Times ſucceſſively the ſame Morning, before ſhe could maſter her *Stubbornneſs*, and obtain a Compliance in a very eaſy and indifferent Matter. If ſhe had left off ſooner, and

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ſtopp'd at the ſeventh Whipping, ſhe had ſpoil'd the Child for ever, and, by her unprevailing Blows, only confirm'd her *Refractarineſs*, very hardly afterwards to be cur'd: But wiſely perſiſting, 'till ſhe had bent her Mind, and ſuppl'd her Will, the only End of Correction and Chaſtiſement, ſhe eſtabliſh'd her Authority throughly in the very firſt Occaſions, and had ever after a very ready Compliance and Obedience in all Things from her Daughter; for as this was the firſt Time, ſo I think it was the laſt too ſhe ever ſtruck her.

The Pain of the Rod, *the firſt* Occaſion that requires it, continu'd and increas'd, without leaving off 'till it has throughly prevail'd, ſhould firſt bend the Mind, and ſettle the Parents Authority; and then Gravity, mix'd with Kindneſs, ſhould for ever after keep it.

This, if well reflected on, would make People more wary in the Uſe of the Rod and the Cudgel, and keep them from being ſo apt to think Beating the ſafe and univerſal Remedy to be apply'd at Random, on all Occaſions. This is certain, however, if it does no Good, it does great Harm; if it reaches not the Mind, and makes not the Will ſupple, it hardens the Offender; and whatever Pain he has ſuffer'd for it, it does but indear him to his beloved *Stubborneſs*, which has got him this Time the

Victory, and prepares him to Conteſt, and hope for it for the future. Thus I doubt not, but by ill-order'd Correction, many have been taught to be *obſtinate* and *refractory*, who otherwiſe would have been very pliant and tractable. For if you puniſh a Child ſo, as if it were only to revenge the paſt Fault, which has rais'd your Choler, what Operation can this have upon his Mind, which is the Part to be amended? If there were no *ſtudy Humour*, or *Wilfulneſs* mix'd with his Fault; there was nothing in it that requir'd the Severity of Blows. A kind or grave Admonition, is enough to remedy the Slips of Frailty, Forgetfulneſs, or Inadvertency, and is as much as they will ſtand in need of. But if there were a *Perverſeneſs* in the Will, if it were a deſign'd, reſolv'd Diſobedience, the Puniſhment is not to be meaſur'd by the Greatneſs or Smallneſs of the Matter wherein it appear'd, but by the Oppoſition it carries, and ſtands in, to that Reſpect and Submiſſion is due to the Father's Orders; which muſt always be rigorouſly exacted, and the Blows by Pauſes laid on, 'till they reach the Mind, and you perceive the Signs of a true Sorrow, Shame, and Purpoſe of Obedience.

This, I confeſs, requires ſomething more than ſetting Children a Taſk, and whipping them without any more ado, if it be not done, and done to our Fancy. This re-

requires Care, Attention, Obſervation, and a nice Study of Childrens Tempers, and weighing their Faults well, before we come to this Sort of Puniſhment. But is not that better, than always to have the Rod in Hand, as the only Inſtrument of Government? And by frequent Uſe of it on all Occaſions, miſapply and render ineffi-cacious this laſt and uſeful Remedy, where there is Need of it. For what elſe can be expected, when it is promiſcuouſly us'd upon every little Slip? When a Miſtake in *Concordance*, or a wrong *Poſition* in Verſe, ſhall have the Severity of the Laſh, in a well-temper'd and induſtrious Lad, as ſure-ly as a wilful Crime in an obſtinate and perverſe Offender; how can ſuch a Way of Correction be expected to do Good on the Mind, and ſet that right? Which is the only Thing to be look'd after; and when ſet right, brings all the reſt that you can deſire along with it.

§. 79. Where a *wrong Bent of the Will* wants not Amendment, there can be no need of Blows. All other Faults, where the Mind is rightly diſpos'd, and refuſes not the Government and Authority of the Father or Tutor, are but Miſtakes, and may often be over-look'd; or when they are taken Notice of, need no other but the gentle Remedies of Advice, Direction, and Reproof, 'till the repeated and wilful Neg-

lect of thoſe, ſhews the Fault to be in the Mind, and that a manifeſt *Perverſeneſs* of the Will lies at the Root of their Diſobedience. But whenever *Obſtinacy*, which is an open Defiance, appears, that cannot be wink'd at, or neglected, but muſt, in the firſt Inſtance, be ſubdu'd and maſter'd, only Care muſt be had, that we miſtake not; and we muſt be ſure it is Obſtinacy, and nothing elſe.

§. 80. But ſince the Occaſions of Puniſhment, eſpecially Beating, are as much to be avoided as may be, I think it ſhould not be often brought to this Point. If the Awe I ſpoke of be once got, a Look will be ſufficient in moſt Caſes. Nor indeed ſhould the ſame Carriage, Seriouſneſs, or Application, be expected from young Children, as from thoſe of riper Growth. They muſt be permitted, as I ſaid, the fooliſh and childiſh Actions ſuitable to their Years, without taking Notice of them. Inadvertency, Careleſneſs, and Gayety, is the Character of that Age. I think the Severity I ſpoke of, is not to extend it ſelf to ſuch unſeaſonable Reſtraints. Nor is that haſtily to be interpreted Obſtinacy or Wilfulneſs, which is the natural Product of their Age or Temper. In ſuch Miſcarriages they are to be aſſiſted, and help'd towards an Amendment, as weak People under a natural Infirmity; which, though they are warn'd of, yet every Relapſe muſt not

not be counted a perfect Neglect, and they preſently treated as obſtinate. Faults of Frailty, as they ſhould never be neglected, or let paſs without minding, ſo, unleſs the Will mix with them, they ſhould never be exaggerated, or very ſharply reprov'd; but with a gentle Hand ſet right, as Time and Age permit. By this Means, Children will come to ſee what 'tis in any Miſcarriage, that is chiefly offenſive, and ſo learn to avoid it. This will encourage them to keep their Wills right; which is the great Buſineſs, when they find that it preſerves them from any great Diſpleaſure, and that in all their other Failings, they meet with the kind Concern and Help, rather than the Anger, and paſſionate Reproaches of their Tutor and Parents. Keep them from Vice, and vicious Diſpoſitions, and ſuch a Kind of Behaviour in general will come, with every Degree of their Age, as is ſuitable to that Age, and the Company they ordinarily converſe with; and as they grow in Years, they will grow in Attention and Application. But that your Words may always carry Weight and Authority with them, if it ſhall happen, upon any Occaſion, that you bid him leave off the doing of any even childiſh Things, you muſt be ſure to carry the Point, and not let him have the Maſtery. But yet, I ſay, I would have the Father ſeldom interpoſe his Au-

thority and Command in theſe Caſes, or in any other, but ſuch as have a Tendency to vicious Habits. I think there are better Ways of prevailing with them: And a gentle Perſwaſion in Reaſoning, (when the firſt Point of Submiſſion to your Will is got) will moſt Times do much better.

Reaſoning.

§. 81. It will perhaps be wonder'd, that I mention *Reaſoning* with Children; and yet I cannot but think that the true Way of dealing with them. They underſtand it as early as they do Language; and, if I miſobſerve not, they love to be treated as rational Creatures, ſooner than is imagin'd. 'Tis a Pride ſhould be cheriſh'd in them, and as much as can be made the greateſt Inſtrument to turn them by.

But when I talk of *Reaſoning*, I do not intend any other, but ſuch as is ſuited to the Child's Capacity and Apprehenſion. No Body can think a Boy of three or ſeven Years old, ſhould be argu'd with, as a grown Man. Long Diſcourſes, and Philoſophical Reaſonings, at beſt amaze and confound, but do not inſtruct Children. When I ſay therefore, that they muſt be *treated as rational Creatures*, I mean, that you ſhould make them ſenſible, by the Mildneſs of your Carriage, and the Compoſure even in your Correction of them, that what you do is reaſonable in you, and uſeful and neceſſa-

neceſſary for them; and that it is not out of *Caprichio*, Paſſion, or Fancy, that you command or forbid them any Thing. This they are capable of underſtanding; and there is no Vertue they ſhould be excited to, nor Fault they ſhould be kept from, which I do not think they may be convinced of; but it muſt be by ſuch *Reaſons* as their Age and Underſtanding are capable of, and thoſe propos'd always *in very few and plain Words*. The Foundations on which ſeveral Duties are built, and the Fountains of Right and Wrong from which they ſpring, are not perhaps eaſily to be let into the Minds of grown Men, not us'd to abſtract their Thoughts from common receiv'd Opinions. Much leſs are Children capable of *Reaſonings* from remote Principles They cannot conceive the Force of long Deductions. The *Reaſons* that move them, muſt be *obvious*, and level to their Thoughts, and ſuch as may (if I may ſo ſay) be felt, and touch'd. But yet, if their Age, Temper, and Inclinations be conſider'd, there will never want ſuch Motives, as may be ſufficient to convince them. If there be no other more particular, yet theſe will always be intelligible, and of Force, to deter them from any Fault, fit to be taken Notice of in them, (*viz.*) That it will be a Diſcredit and Diſgrace to them and diſpleaſe you.

§. 82.

§. 82. But of all the Ways whereby Children are to be inſtructed, and their Manners formed, the plaineſt, eaſieſt, and moſt efficacious, is, to ſet before their Eyes the *Examples* of thoſe Things you would have them do, or avoid; which, when they are pointed out to them, in the Practice of Perſons within their Knowledge, with ſome Reflexions on their Beauty or Unbecomingneſs, are of more Force to draw or deter their Imitation, than any Diſcourſes which can be made to them. Vertues and Vices can by no Words be ſo plainly ſet before their Underſtandings, as the Actions of other Men will ſhew them, when you direct their Obſervation, and bid them view this or that good or bad Quality in their Practice. And the Beauty or Uncomlineſs of many Things, in good and ill Breeding, will be better learnt, and make deeper Impreſſions on them, in the *Examples* of others, than from any Rules or Inſtructions can be given about them. *Examples.*

This is a Method to be us'd, not only whilſt they are young, but to be continu'd even as long as they ſhall be under another's Tuition or Conduct; nay, I know not whether it be not the beſt Way to be us'd by a Father, as long as he ſhall think fit, on any Occaſion, to reform any Thing he wiſhes mended in his Son; nothing ſinking ſo gently, and ſo deep, into Mens Minds,

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as *Example*. And what Ill they either over-look, or indulge in themſelves, they cannot but diſlike, and be aſham'd of, when it is ſet before them in another.

§. 83. It may be doubted, concerning *Whipping*, when, as the laſt Remedy, it comes to be neceſſary; at what Times, and by whom it ſhould be done; whether preſently upon the committing the Fault, whilſt it is yet freſh and hot; and whether Parents themſelves ſhould beat their Children. As to the firſt, I think it ſhould *not* be done *preſently*, leaſt Paſſion mingle with it; and ſo, though it exceed the juſt Proportion, yet it loſe of its due Weight: For even Children diſcern when we do Things in Paſſion. But, as I ſaid before, that has moſt Weight with them, that appears ſedately to come from their Parents Reaſon; and they are not without this Diſtinction. Next, if you have any diſcreet Servant capable of it, and has the Place of governing your Child, (for if you have a Tutor, there is no Doubt) I think it is beſt the *Smart* ſhould come more immediately *from another's Hand*, though by the Parent's Order, who ſhould ſee it done; whereby the Parent's Authority will be preſerv'd, and the Child's Averſion for the Pain it ſuffers, rather to be turn'd on the Perſon that immediately inflicts. For I would have a *Father ſeldom ſtrike his Child*, but upon very urgent Neceſſity, and *Whipping.*

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as the laſt Remedy; and then perhaps it will be fit to do it ſo, that the Child ſhould not quickly forget it.

§. 84. But, as I ſaid before, *Beating* is the worſt, and therefore the laſt Means to be us'd in the Correction of Children; and that only in Caſes of Extremity, after all gentler Ways have been try'd, and prov'd unſucceſsful; which, if well obſerv'd, there will be very ſeldom any Need of Blows. For, it not being to be imagin'd, that a Child will often, if ever, diſpute his Father's preſent Command in any particular Inſtance; and the Father not interpoſing his abſolute Authority, in peremptory Rules, concerning either childiſh or indifferent Actions, wherein his Son is to have his Liberty, or concerning his Learning or Improvement, wherein there is no Compulſion to be us'd. There remains only the Prohibition of ſome vicious Actions, wherein a Child is capable of *Obſtinacy*, and conſequently can deſerve Beating; and ſo there will be but very few Occaſions of that Diſcipline to be us'd by any one, who conſiders well, and orders his Child's Education as it ſhould be. For the firſt ſeven Years, what Vices can a Child be guilty of, but Lying, or ſome ill-natur'd Tricks, the repeated Commiſſion whereof, after his Father's direct Command againſt it, ſhall bring him into the Condemnation of *Obſtinacy*, and the Chaſtiſement of the Rod? If any vicious

vicious Inclination in him, be, in the firſt Appearance and Inſtances of it, treated as it ſhould be, firſt with your Wonder, and then, if returning again a ſecond Time, diſcountenanc'd with the ſevere Brow of the Father, Tutor, and all about him, and a Treatment ſuitable to the State of Diſcredit before-mention'd; and this continu'd 'till he be made ſenſible, and aſham'd of his Fault, I imagine there will be no need of any other Correction, nor ever any Occaſion to come to Blows. The Neceſſity of ſuch Chaſtiſement, is uſually the Conſequence only of former Indulgencies or Neglects. If vicious Inclinations were watch'd from the Beginning, and the firſt Irregularities which they caus'd, corrected by thoſe gentler Ways, we ſhould ſeldom have to do with more than one Diſorder at once; which would be eaſily ſet right, without any Stir or Noiſe, and not require ſo harſh a Diſcipline as Beating. Thus one by one, as they appear'd, they might all be weeded out, without any Signs or Memory that ever they had been there. But we letting their Faults (by indulging and humouring our little Ones) grow up, 'till they are ſturdy and numerous, and the Deformity of them makes us aſham'd and uneaſy, we are fain to come to the Plough and the Harrow, the Spade and the Pix-Ax, muſt go deep to come at the Roots; and all the Force, Skill, and Diligence we

can

can uſe, is ſcarce enough to cleanſe the viciated Seed-Plat, over grown with Weeds, and reſtore us the Hopes of Fruits, to reward our Pains in its Seaſon.

§. 85. This Courſe, if obſerv'd, will ſpare both Father and Child the Trouble of repeated Injunctions, and multiply'd Rules of Doing and Forbearing. For I am of Opinion, that of thoſe Actions which tend to vicious Habits, (which are thoſe alone that a Father ſhould interpoſe his Authority and Commands in) none ſhould be forbidden Children, 'till they are found guilty of them. For ſuch untimely Prohibitions, if they do nothing worſe, do at leaſt ſo much towards teaching and allowing 'em, that they ſuppoſe, that Children may be guilty of them, who would poſſibly be ſafer in the Ignorance of any ſuch Faults. And the beſt Remedy to ſtop them, is, as I have ſaid, to ſhew *Wonder and Amazement* at any ſuch Action, as hath a vicious Tendency, when it is firſt taken Notice of in a Child. For Example, when he is firſt found in a Lie, or any ill-natur'd Trick, the firſt Remedy ſhould be, to talk to him of it as a *ſtrange monſterous Matter*, that it could not be imagin'd he would have done, and ſo ſhame him out of it.

§. 86. It will be ('tis like) objected, That whatſoever I fancy of the Tractableneſs of Children, and the Prevalency of thoſe ſofter

ter Ways of Shame and Commendation, yet there are many, who will never apply themſelves to their Books, and to what they ought to learn, unleſs they are ſcourg'd to it. This, I fear, is nothing but the Language of ordinary Schools and Faſhion, which have never ſuffer'd the other to be try'd as it ſhould be, in Places where it could be taken Notice of. *Why*, elſe, *does the Learning of* Latin *and* Greek *need the Rod, when* French *and* Italian *need it not?* Children learn to dance and fence without Whipping; nay, Arithmetick, Drawing, *&c.* they apply themſelves well enough to without Beating: Which would make one ſuſpect, that there is ſomething ſtrange, unnatural, and diſagreeable to that Age, in the Things requir'd in Grammar-Schools, or in the Methods us'd there, that Children cannot be brought to, without the Severity of the Laſh, and hardly with that too; or elſe, that it is a Miſtake, that thoſe Tongues could not be taught them without Beating.

§. 87. But let us ſuppoſe ſome ſo negligent or idle, that they will not be brought to learn by the gentle Ways propos'd: For we muſt grant, that there will be Children found of all Tempers; yet it does not thence follow, that the rough Diſcipline of the Cudgel is to be us'd to all. Nor can any one be concluded unmanageable by the *milder Methods* of Government, 'till they have been

been *throughly try'd* upon him; and if they will not prevail with him to uſe his Endeavours, and do what is in his Power to do, we make no Excuſes for the Obſtinate. Blows are the proper Remedies for thoſe; but Blows laid on in a Way different from the ordinary. He that willfully neglects his Book, and ſtubbornly refuſes any Thing he can do, requir'd of him by his Father, expreſſing himſelf in a poſitive ſerious Command, ſhould not be corrected with two or three angry Laſhes, for not performing his Taſk, and the ſame Puniſhment repeated again and again upon every the like Default: But when it is brought to that Paſs, that Wilfulneſs evidently ſhews it ſelf, and makes Blows neceſſary, I think the Chaſtiſement ſhould be a little more ſedate, and a little more ſevere, and the Whipping (mingl'd with Admonition between) to continu'd, 'till the Impreſſions of it on the Mind were found legible in the Face, Voice, and Submiſſion of the Child, not ſo ſenſible of the Smart, as of the Fault he has been guilty of, and melting in true Sorrow under it. If ſuch a Correction as this, try'd ſome few Times at fit Diſtances, and carry'd to the utmoſt Severity, with the viſible Diſpleaſure of the Father all the while, will not work the Effect, turn the Mind, and produce a future Compliance, what can be hop'd from *Blows*, and to what Purpoſe ſhould they be any more

uſ'd?

us'd? *Beating*, when you can expect no Good from it, will look more like the Fury of an enrag'd Enemy, than the good Will of a compaſſionate Friend; and ſuch Chaſtiſement carries with it only Provocation, without any Proſpect of Amendment. If it be any Father's Misfortune to have a Son thus perverſe and untractable, I know not what more he can do, but pray for him. But, I imagine, if a right Courſe be taken with Children from the Beginning, very few will be found to be ſuch; and when there are any ſuch Inſtances, they are not to be the Rule for the Education of thoſe, who are better natur'd, and may be manag'd with better Uſage.

Tutor. §. 88. If a *Tutor* can be got, that, thinking himſelf in the Father's Place, charg'd with his Care, and reliſhing theſe Things, will at the Beginning apply himſelf to put them in Practice, he will afterwards find his Work very eaſy; and you will, I gueſs, have your Son in a little Time a greater Proficient in both Learning and Breeding, than perhaps you imagine. But let him by no Means beat him at any Time, without your Conſent and Direction; at leaſt 'till you have Experience of his Diſcretion and Temper. But yet to keep up his Authority with his Pupil, beſides concealing that he has not the Power of the Rod, you muſt be ſure to uſe him with great Reſpect your ſelf, and

and cauſe all your Family to do ſo too: For you cannot expect your Son ſhould have any Regard for one, whom he ſees you, or his Mother, or others ſlight. If you think him worthy of Contempt, you have choſen amiſs; and if you ſhew any Contempt of him, he will hardly ſcape it from your Son: And whenever that happens, whatever Worth he may have in himſelf, and Abilities for this Employment, they are all loſt to your Child, and can aftewards never be made uſeful to him.

§. 89. As the Father's Example muſt teach the Child Reſpect for his Tutor, ſo the Tutor's Example muſt lead the Child into thoſe Actions he would have him do. His Practice muſt by no Means croſs his Precepts, unleſs he intend to ſet him wrong. It will be to no Purpoſe for the Tutor to talk of the Reſtraint of the Paſſions, whilſt any of his own are let looſe; and he will in vain endeavour to reform any Vice or Indecency in his Pupil, which he allows in himſelf. Ill Patterns are ſure to be follow'd more than good Rules; and therefore he muſt alſo carefully preſerve him from the Influence of ill Precedents, eſpecially the moſt dangerous of all, the Examples of the Servants; from whoſe Company he is to be kept, not by Prohibitions, for that will but give him an Itch after it, but by other Ways I have mention'd.

§. 90.

§. 90. In all the whole Business of Education, there is nothing like to be less hearken'd to, or harder to be well observ'd, than what I am now going to say; and that is, That Children should, from their first Beginning to talk, have some *discreet*, *sober*, nay, *wise* Person about them, whose Care it should be to fashion them aright, and keep them from all Ill, especially the Infection of bad Company. I think this Province requires great *Sobriety*, *Temperance*, *Tenderness*, *Diligence*, and *Discretion*; Qualities hardly to be found united in Persons, that are to be had for ordinary Salaries; nor easily to be found any where. As to the Charge of it, I think it will be the Money best laid out, that can be, about our Children, and therefore, though it may be expensive more than is ordinary, yet it cannot be thought dear. He that at any Rate procures his Child a good Mind, well-principl'd, temper'd to Vertue and Usefulness, and adorn'd with Civility and good Breeding, makes a better Purchase for him, than if he laid out the Money for an Addition of more Earth to his former Acres. Spare it in Toys and Play-Games, in Silk and Ribbonds, Laces, and other useless Expences as much as you please; but be not sparing in so necessary a Part as this. 'Tis not good Husbandry to make his Fortune rich, and his Mind poor. I have often with great Admiration

Governor.

seen

ſeen People laviſh it profuſely in tricking up their Children in fine Cloths, lodging and feeding them ſumptuouſly, allowing them more than enough of uſeleſs Servants, and yet at the ſame Time ſtarve their Minds, and not take ſuffi ient Care to cover that, which is the moſt ſhameful Nakedneſs, *viz.* Their natural wrong Inclinations and Ignorance. This I can look on as no other than a Sacrificing to their own Vanity, it ſhewing more their Pride, than true Care of the Good of their Children, whatſoever you employ to the Advantage of your Son's Mind, will ſhew your true Kindneſs, tho' it be to the leſſening of his Eſtate. A wiſe and good Man can hardly want either the Opinion or Reality of being great and happy; but he that is fooliſh or vicious, can be neither great nor happy, what Eſtate ſoever you leave him: And I ask you, Whether there be not Men in the World, whom you had rather have your Son be with five hundred Pounds *per Annum*, than ſome other you know with five thouſand Pounds?

§. 91. The Conſideration of Charge ought not therefore to deter thoſe who are able. The great Difficulty will be where to find a *proper Perſon*: For thoſe of ſmall Age, Parts, and Vertue, are unfit for this Employment, and thoſe that have greater, will hardly be got to undertake ſuch a Charge. You muſt therefore look out early, and enquire every where; for the World has People of all

all Sorts. And I remember, *Montaigne* ſays, in one of his Eſſays, That the learned *Caſtalio* was fain to make Trenchers at *Baſle*, to keep himſelf from ſtarving, when his Father would have given any Money for ſuch a Tutor for his Son, and *Caſtalio* have willingly embrac'd ſuch an Employment upon very reaſonable Terms; but this was for want of Intelligence.

§. 92. If you find it difficult to meet with ſuch a Tutor as we deſire, you are not to wonder. I only can ſay, ſpare no Care nor Coſt to get ſuch an one. All Things are to be had that Way: And I dare aſſure you, that if you can get a good one, you will never repent the Charge; but will always have the Satisfaction to think it the Money, of all other, the beſt lay'd out. But be ſure take no Body upon Friends, or charitable, no, nor bear great Commendations. Nay, if you will do as you ought, the Reputation of a ſober Man, with a good Stock of Learning, (which is all uſually requir'd in a Tutor) will not be enough to ſerve your Turn. In this Choice, be as curious as you would be in that of a Wife for him; for you muſt not think of Tryal, or Changing afterwards: That will cauſe great Inconvenience to you, and greater to your Son. When I conſider the Scruples and Cautions I here lay in your Way, methinks it looks as if I adviſ'd you to ſomething, which I would have offer'd at, but

in Effect not done. But he that ſhall conſider, how much the Buſineſs of a Tutor, rightly employ'd, lies out of the Road, and how remote it is from the Thoughts of many, even of thoſe who propoſe to themſelves this Employment, will perhaps be of my Mind, that one fit to educate and form the Mind of a young Gentleman, is not every where to be found, and that more than ordinary Care is to be taken in the Choice of him, or elſe you may fail of your End.

§. 93. The Character of a ſober Man and a Scholar, is, as I have above obſerv'd, what every one expects in a Tutor. This generally is thought enough, and is all that Parents commonly look for: But when ſuch an one has empty'd out into his Pupil all the Latin and Logick he has brought from the Univerſity, will that Furniture make him a fine Gentleman? Or can it be expected, that he ſhould be better bred, better ſkill'd in the World, better principl'd in the Grounds and Foundations of true Vertue and Generoſity, than his young *Tutor* is?

To form a young Gentleman as he ſhould be, 'tis fit his *Governor* ſhould himſelf be well bred, underſtand the Ways of Carriage, and Meaſures of Civility in all the Variety of Perſons, Times, and Places, and keep his Pupil, as much as his Age requires, conſtantly to the Obſervation of them. This is

is an Art not to be learnt nor taught by Books. Nothing can give it, but good Company, and Obſervation join'd together. The Taylor may make his Cloths modiſh, and the Dancing-Maſter give Faſhion to his Motions, yet neither of theſe, though they ſet off well, make a well-bred Gentleman; no, tho' he have Learning to boot, which, if not well manag'd, makes him more impertinent and intolerable in Converſation. Breeding is that which ſets a Gloſs upon all his other good Qualities, and renders them uſeful to him, in procuring him the Eſteem and good Will of all that he comes near. Without good Breeding, his other Accompliſhments make him paſs but for proud, conceited, vain, or fooliſh.

Courage in an ill-bred Man, has the Air, and ſcapes not the Opinion of Brutality. Learning becomes Pedantry; Wit, Buffoonry; Plainneſs, Ruſticity; good Nature, Fawning. And there cannot be a good Quality in him, which Want of Breeding will not warp, and disfigure to his Diſadvantage. Nay, Vertue and Parts, though they are allow'd their due Commendation, yet are not enough to procure a Man a good Reception, and make him welcome where-ever he comes. No Body contents himſelf with rough Diamonds, and wears them ſo, who would appear with Advantage. When they are poliſh'd and ſet, then they give a Luſtre. Good Qualities are

the ſubſtantial Riches of the Mind, but 'tis good Breeding ſets them off: And he that will be acceptable, muſt give Beauty, as well as Strength, to his Actions. Solidity, or even Uſefulneſs, is not enough: A graceful Way and Faſhion in every Thing, is that which gives the Ornament and Liking. And in moſt Caſes, the Manner of doing is of more Conſequence, than the Thing done; and upon that depends the Satisfaction or Diſguſt wherewith it is receiv'd. This therefore, which lies not in the putting off the Hat, nor making of Complements, but in a due and free Compoſure of Language, Looks, Motion, Poſture, Place, *&c.* ſuited to Perſons and Occaſions, and can be learn'd only by Habit and Uſe, though it be above the Capacity of Children, and little ones ſhould not be perplex'd about it, yet it ought to be begun, and in a good Meaſure learn'd by a young Gentleman whilſt he is under a Tutor, before he comes into the World upon his own Legs: For then uſually it is too late to hope to reform ſeveral habitual Indecencies, which lie in little Things. For the Carriage is not as it ſhould be, 'till it is become natural in every Part, falling, as ſkilful Muſicians Fingers do, into harmonious Order, without Care, and without Thought. If in Converſation a Man's Mind be taken up with a ſollicitous Watchfulneſs about any Part of his Behaviour, in-

inſtead of being mended by it, it will be conſtrain'd, uneaſy, and ungraceful.

Beſides, this Part is moſt neceſſary to be form'd by the Hands and Care of a *Governor*, becauſe, though the Errors committed in Breeding are the firſt that are taken Notice of by others, yet they are the laſt that any one is told of; not but that the Malice of the World is forward enough to tattle of them; but it is always out of his hearing, who ſhould make Profit of their Judgment, and reform himſelf by their Cenſure. And indeed this is ſo nice a Point to be meddl'd with, that even thoſe who are Friends, and wiſh it were mended, ſcarce ever dare mention it, and tell thoſe they love, that they are guilty in ſuch or ſuch Caſes of ill Breeding. Errors in other Things, may often with Civility be ſhewn another; and 'tis no Breach of good Manners or Friendſhip, to ſet him right in other Miſtakes; but good Breeding it ſelf allows not a Man to touch upon this, or to inſinuate to another, that he is guilty of Want of Breeding. Such Information can come only from thoſe, who have Authority over them; and from them too it comes very hardly and harſhly to a grown Man; and however ſoften'd, goes but ill down with any one, who has liv'd ever ſo little in the World. Wherefore it is neceſſary, that this Part ſhould be the *Governor*'s principal Care, that an habitual Graceful-

fulneſs, and Politeneſs in all his Carriage, may be ſettl'd in his Charge, as much as may be, before he goes out of his Hands; and that he may not need Advice in this Point, when he has neither Time nor Diſpoſition to receive it, nor has any Body left to give it him, the *Tutor* therefore ought in the firſt Place to be well bred: And a young Gentleman, who gets this one Qualification from his *Governor*, ſets out with great Advantage, and will find, that this one Accompliſhment will more open his Way to him, get him more Friends, and carry him farther in the World, than all hard Words, or real Knowledge he has got from the liberal Arts, or his *Tutor*'s learned *Encyclopaidia*. Not that thoſe ſhould be neglected, but by no Means preferr'd, or ſuffer'd to thruſt out the other.

§. 94. Beſides being well-bred, the *Tutor* ſhould know the World well: The Ways, the Humours, the Follies, the Cheats, the Faults of the Age he is fallen into, and particularly of the Country he lives in. Theſe he ſhould be able to ſhew to his Pupil, as he finds him capable; teach him Skill in Men, and their Manners; pull off the Maſk which their ſeveral Callings and Pretences cover them with, and make his Pupil diſcern what lies at the Bottom, under ſuch Appearances, that he may not, as unexperienc'd young Men are apt to do, if they are unwarn'd, take one Thing for ano-

another; judge by the Outſide, and give himſelf up to Shew, and the Inſinuation of a fair Carriage, or an obliging Application. A Governor ſhould teach his Scholar to gueſs at, and beware of the Deſigns of Men he hath to do with, neither with too much Suſpicion, nor too much Confidence; but as the young Man is by Nature moſt inclin'd to either Side, rectify him, and bend him the other Way. He ſhould accuſtom him to make as much as is poſſible a true Judgment of Men by thoſe Marks which ſerve beſt to ſhew what they are, and give a Proſpect into their Inſide, which often ſhews it ſelf in little Things, eſpecially when they are not in Parade, and upon their Guard. He ſhould acquaint him with the true State of the World, and diſpoſe him to think no Man better or worſe, wiſer or fooliſher, than really he is. Thus, by ſafe and inſenſible Degrees, he will paſs from a Boy to a Man; which is the moſt hazardous Step in all the whole Courſe of Life. This therefore ſhould be carefully watch'd, and a young Man with great Diligence handed over it; and not, as now uſually is done, be taken from a *Governor*'s Conduct, and all at once thrown into the World under his own, not without manifeſt Dangers of immediate Spoiling; there being nothing more frequent, than Inſtances of the great Looſeneſs, Extravagancy, and Debauchery, which young

Men have run into as ſoon as they have been let looſe from a ſevere and ſtrict Education: Which I think may be chiefly imputed to their wrong Way of Breeding, eſpecially in this Part; for having been bred up in a great Ignorance of what the World truly is, and finding it a quite other Thing, when they come into it, than what they were taught it ſhould be, and ſo imagin'd it was, are eaſily perſwaded by other Kind of Tutors, which they are ſure to meet with, that the Diſcipline they were kept under, and the Lectures were read to them, were but the Formalities of Education, and the Reſtraints of Childhood; that the Freedom belonging to Men, is to take their Swing in a full Enjoyment of what was before forbidden them. They ſhew the young Novice the World full of faſhionable and glittering Examples of this every where, and he is preſently dazzl'd with them. My young Maſter failing not to be willing to ſhew himſelf a Man, as much as any of the Sparks of his Years, lets himſelf looſe to all the Irregularities he finds in the moſt debauch'd; and thus courts Credit an Manlineſs, in the caſting off the Modeſty and Sobriety he has 'till then been kept in; and thinks it brave, at his firſt ſetting out, to ſignalize himſelf in running counter to all the Rules of Vertue which have been preach'd to him by his Tutor.

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The ſhewing him the World as really it is, before he comes wholly into it, is one of the beſt Means, I think, to prevent this Miſchief. He ſhould by Degrees be inform'd of the Vices in Faſhion, and warned of the Applications and Deſigns of thoſe, who will make it their Buſineſs to corrupt him. He ſhould be told the Arts they uſe, and the Trains they lay; and now and then have ſet before him the tragical or ridiculous Examples of thoſe, who are ruining or ruin'd this Way. The Age is not like to want Inſtances of this Kind, which ſhould be made Land-Marks to him, that by the Diſgraces, Diſeaſes, Beggary, and Shame of hopeful young Men thus brought to Ruin, he may be precaution'd, and be made ſee, how thoſe join in the Contempt and Neglect of them that are undone, who, by Pretences of Friendſhip and Reſpect, lead them to it, and help to prey upon them whilſt they were undoing: That he may ſee, before he buys it by a too dear Experience, that thoſe who perſwade him not to follow the ſober Advices he has receiv'd from his *Governors*, and the Counſel of his own Reaſon, which they call being govern'd by others, do it only, that they may have the Government of him themſelves; and make him believe, he goes like a Man of himſelf, by his own Conduct, and for his own Pleaſure, when in Truth he is wholly as a Child led by

them into thoſe Vices which beſt ſerve their Purpoſes. This is a Knowledge, which, upon all Occaſions, a *Tutor* ſhould endeavour to inſtil, and by all Methods try to make him comprehend, and thoroughly reliſh.

I know it is often ſaid, that to diſcover to a young Man the Vices of the Age, is to teach them him. That, I confeſs, is a good deal ſo, according as it is done; and therefore requires a diſcreet Man of Parts, who knows the World, and can judge of the Temper, Inclination, and weak Side of his Pupil. This farther is to be remember'd, that it is not poſſible now (as perhaps formerly it was) to keep a young Gentleman from Vice, by a total Ignorance of it, unleſs you will, all his Life, mue him up in a Cloſet, and never let him go into Company. The longer he is kept thus hoodwink'd, the leſs he will ſee when he comes Abroad into open Day-light, and be the more expos'd to be a Prey to himſelf and others. And an old Boy, at his firſt Appearance, with all the Gravity of his Ivy-Buſh about him, is ſure to draw on him the Eyes and Chirping of the whole Town Volery; amongſt which, there will not be wanting ſome Birds of Prey, that will preſently be on the Wing for him.

The only Fence againſt the World, is, a through Knowledge of it, into which a young Gentleman ſhould be enter'd by Degrees,

grees, as he can bear it; and the earlier the better, ſo he be in ſafe and ſkilful Hands to guide him. The Scene ſhould be gently open'd, and his Entrance made Step by Step, and the Dangers pointed out that attend him, from the ſeveral Degrees, Tempers, Deſigns, and Clubs of Men. He ſhould be prepar'd to be ſhock'd by ſome, and careſs'd by others; warn'd who are like to oppoſe, who to miſlead, who to undermine him, and who to ſerve him. He ſhould be inſtructed how to know and diſtinguiſh them; where he ſhould let them ſee, and when diſſemble the Knowledge of them, and their Aims and Workings. And if he be too forward to venture upon his own Strength and Skill, the Perplexity and Trouble of a Miſ-adventure now and then, that reaches not his Innocence, his Health, or Reputation, may not be an ill Way to teach him more Caution.

This, I confeſs, containing one great Part of Wiſdom, is not the Product of ſome ſuperficial Thoughts, or much Reading; but the Effect of Experience and Obſervation in a Man, who has liv'd in the World with his Eyes open, and convers'd with Men of all Sorts: And therefore I think it of moſt Value to be inſtill'd into a young Man, upon all Occaſions which offer themſelves, that when he comes to launch into the Deep himſelf, he may not be like one at Sea without a Line, Compaſs, or Sea-Chart;

but may have ſome Notice before-hand of the Rocks and Shoals, the Currents and Quick-ſands, and know a little how to ſteer, that he ſink not, before he get Experience. He that thinks not this of more Moment to his Son, and for which he more needs a Governor, than the Languages and learned Sciences, forgets of how much more Uſe it is to judge right of Men, and manage his Affairs wiſely with them, than to ſpeak *Greek* and *Latin*, or argue in Mood and Figure; or to have his Head fill'd with the abſtruſe Speculations of natural Philoſophy, and Metaphyſicks; nay, than to be well vers'd in *Greek* and *Roman* Writers, though that be much better for a Gentleman, than to be a good Peripatetick or Carteſian, becauſe thoſe ancient Authors obſerv'd and painted Mankind well, and give the beſt Light into that Kind of Knowledge. He that goes into the Eaſtern Parts of *Aſia*, will find able and acceptable Men, without any of theſe; but without Vertue, Knowledge of the World, and Civility, an accompliſh'd and valuable Man can be found no where.

A great Part of the Learning now in Faſhion in the Schools of *Europe*, and that goes ordinarily into the Round of Education, a Gentleman may in a good Meaſure be unfurniſh'd with, without any great Diſparagement to himſelf, or Prejudice to his Affairs. But Prudence and good Breeding

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are in all the Stations and Occurrences of Life neceſſary; and moſt young Men ſuffer in the Want of them, and come rawer and more awkward into the World, than they ſhould, for this very Reaſon, becauſe theſe Qualities, which are of all other the moſt neceſſary to be taught, and ſtand moſt in need of the Aſſiſtance and Help of a Teacher, are generally neglected, and thought but a ſlight, or no Part of a *Tutor*'s Buſineſs. *Latin* and Learning make all the Noiſe; and the main Streſs is lay'd upon his Proficiency in Things, a great Part whereof belong not to a Gentleman's Calling; which is to have the Knowledge of a Man of Buſineſs, a Carriage ſuitable to his Rank, and to be eminent and uſeful in his Country, according to his Station. Whenever either ſpare Hours from that, or an Inclination to perfect himſelf in ſome Parts of Knowledge, which his *Tutor* did but juſt enter in him, ſets him upon any Study, the firſt Rudiments of it, which he learn'd before, will open the Way enough for his own Induſtry to carry him as far as his Fancy will prompt, or his Parts enable him to go. Or, if he thinks it may ſave his Time and Pains, to be help'd over ſome Difficulties by the Hand of a Maſter, he may then take a Man that is perfectly well-ſkilled in it, or chooſe ſuch an one as he thinks fitteſt for his Purpoſe. But to initiate his Pupil in any Part of Learning, as far as

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is neceſſary for a young Man in the ordinary Courſe of his Studies, an ordinary Skill in the *Governor* is enough. Nor is it requiſite, that he ſhould be a through Scholar, or poſſeſs in Perfection all thoſe Sciences, which 'tis convenient a young Gentleman ſhould have a Taſte of in ſome general View, or ſhort Syſtem. A Gentleman that would penetrate deeper, muſt do it by his own Genius and Induſtry afterwards: For no Body ever went far in Knowledgs, or became eminent in any of the Sciences by the Diſcipline and Conſtraint of a Maſter.

The great Work of a *Governor*, is to faſhion the Carriage, and form the Mind; to ſettle in his Pupil good Habits, and the Principles of Vertue and Wiſdom; to give him by little and little a View of Mankind, and work him into a Love and Imitation of what is excellent and praiſe-worthy; and in the Proſecution of it, to give him Vigor, Activity, and Induſtry. The Studies which he ſets him upon, are but as it were the Exerciſes of his Faculties, and Employment of his Time, to keep him from Sauntering and Idleneſs, to teach him Application, and accuſtom him to take Pains, and to give him ſome little Taſte of what his own Induſtry muſt perfect. For who expects, that under a *Tutor* a young Gentleman ſhould be an accompliſh'd Critick, Orator, or Logician? Go to the Bottom

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of Metaphyſicks, natural Philoſophy, or Mathematicks? Or be a Maſter in Hiſtory or Chronology? Though ſomething of each of theſe is to be taught him: But it is only to open the Door, that he may look in, and as it were begin an Acquaintance, but not to dwell there: And a *Governor* would be much blam'd, that ſhould keep his Pupil too long, and lead him too far in moſt of them. But of good Breeding, Knowledge of the World, Vertue, Induſtry, and a Love of Reputation, he cannot have too much: And if he have theſe, he will not long want what he needs or deſires of the other.

And ſince it cannot be hop'd he ſhould have Time and Strength to learn all Things, moſt Pains ſhould be taken about that which is moſt neceſſary; and that principally look'd after, which will be of moſt and frequenteſt Uſe to him in the World.

Seneca complains of the contrary Practice in his Time; and yet the *Burgerſdicius*'s and the *Scheiblers* did not ſwarm in thoſe Days, as they do now in theſe. What would he have thought, if he had liv'd now, when the *Tutors* think it their great Buſineſs to fill the Studies and Heads of their Pupils with ſuch Authors as theſe? He would have had much more Reaſon to ſay, as he does, *Non Vitæ ſed Scholæ diſcimus*, we learn not to live, but to diſpute; and our Education fits us rather for the Univer-

niverſity, than the World. But 'tis no Wonder if thoſe who make the Faſhion, ſuit it to what they have, and not to what their Pupils want. The Faſhion being once eſtabliſh'd, who can think it ſtrange, that in this, as well as in all other Things, it ſhould prevail? And that the greateſt Part of thoſe, who find their Account in an eaſy Submiſſion to it, ſhould be ready to cry out *Hereſy*, when any one departs from it? 'Tis never the leſs Matter of Aſtoniſhment, that Men of Quality and Parts ſhould ſuffer themſelves to be ſo far miſled by Cuſtom and implicit Faith. Reaſon, if conſulted with, would adviſe, that their Childrens Time ſhould be ſpent in acquiring what might be uſeful to them when they come to be Men, rather than to have their Heads ſtuff'd with a deal of Traſh, a great Part whereof they uſually never do ('tis certain they never need to) think on again as long as they live; and ſo much of it as does ſtick by them, they are only the worſe for. This is ſo well known, that I appeal to Parents themſelves, who have been at Coſt to have their young Heirs taught it, whether it be not ridiculous for their Sons to have any Tincture of that Sort of Learning, when they come Abroad into the World; whether any Appearance of it would not leſſen and diſgrace them in Company. And that certainly muſt be an admirable Acquiſition, and deſerves well to make

make a Part in Education, which Men are aſham'd of, where they are moſt concern'd to ſhew their Parts and Breeding.

There is yet another Reaſon, why Politeneſs of Manners, and Knowledge of the World, ſhould principally be look'd after in a *Tutor*; and that is, becauſe a Man of Parts and Years may enter a Lad far enough in any of thoſe Sciences, which he has no deep Inſight into himſelf. Books in theſe will be able to furniſh him, and give him Light and Precedency enough to go before a young Follower: But he will never be able to ſet another right in the Knowledge of the World, and above all in Breeding, who is a Novice in them himſelf.

This is a Knowledge he muſt have about him, worn into him by Uſe and Converſation, and a long forming himſelf by what he has obſerv'd to be practis'd and allow'd in the beſt Company. This, if he has it not of his own, is no where to be borrowed for the Uſe of his Pupil; or if he could find pertinent Treatiſes of it in Books, that would reach all the Particulars of an *Engliſh* Gentleman's Behaviour, his own ill-faſhion'd Example, if he be not well-bred himſelf, would ſpoil all his Lectures; it being impoſſible, that any one ſhould come forth well-faſhion'd out of unpoliſh'd, ill-bred Company.

I ſay this, not that I think ſuch a *Tutor* is every Day to be met with, or to be had at the ordinary Rates. But that thoſe who are able, may not be ſparing of Enquiry or Coſt in what is of ſo great Moment; and that other Parents, whoſe Eſtates will not reach to greater Salaries, may yet remember what they ſhould principally have an Eye to in the Choice of one to whom they would commit the Education of their Children, and what Part they ſhould chiefly look after themſelves, whilſt they are under their Care, and as often as they come within their Obſervation; and not think, that all lies in *Latin* and *French*, or ſome dry Syſtems of Logick and Philoſophy.

Familiarity. §. 95. But to return to our Method again. Though I have mention'd the Severity of the Father's Brow, and the Awe ſettl'd thereby in the Mind of Children when young, as one main Inſtrument whereby their Education is to be manag'd; yet I am far from being of an Opinion, that it ſhould be continu'd all along to them, whilſt they are under the Diſcipline and Government of Pupilage, I think it ſhould be relax'd, as faſt as their Age, Diſcretion, and good Behaviour could allow it; even to that Degree, that a Father will do well, as his Son grows up, and is capable of it, to *talk familiarly* with him; nay, *aſk his Advice*, and

and conſult with him about thoſe Things wherein he has any Knowledge or Underſtanding. By this, the Father will gain two Things, both of great Moment. The one is, that it will put ſerious Conſiderations into his Son's Thoughts, better than any Rules or Advices he can give him. The ſooner you *treat him as a Man*, the ſooner he will begin to be one: And if you admit him into ſerious Diſcourſes ſometimes with you, you will inſenſibly raiſe his Mind above the uſual Amuſements of Youth, and thoſe trifling Occupations which it is commonly waſted in. For it is eaſy to obſerve, that many young Men continue longer in the Thought and Converſation of School-Boys, than otherwiſe they would, becauſe their Parents keep them at that Diſtance, and in that low Rank, by all their Carriage to them.

§. 96. Another Thing of greater Conſequence, which you will obtain by ſuch a Way of treating him, will be *his Friendſhip*. Many Fathers, though they proportion to their Son's liberal Allowances, according to their Age and Condition, yet they keep the Knowledge of their Eſtates and Concerns from them, with as much Reſervedneſs, as if they were guarding a Secret of State from a Spy or an Enemy. This, if it looks not like Jealouſy, yet it wants thoſe Marks of Kindneſs and Intimacy, which a Father ſhould ſhew to his Son, and

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no Doubt often hinders or abates that Cheerfulneſs and Satisfaction wherewith a Son ſhould addreſs himſelf to, and rely upon his Father. And I cannot but often wonder to ſee Fathers, who love their Sons very well, yet ſo order the Matter by a conſtant Stiffneſs, and a Mein of Authority and Diſtance to them all their Lives, as if they were never to enjoy, or have any Comfort from thoſe they love beſt in the World, 'till they had loſt them, by being remov'd into another. Nothing cements and eſtabliſhes Friendſhip and good Will, ſo much as *confident Communication* of Concernments and Affairs. Other Kindneſſes, without this, leave ſtill ſome Doubts: But when your Son ſees you open your Mind to him, when he finds, that you intereſt him in your Affairs, as Things you are willing ſhould in their Turn come into his Hands, he will be concern'd for them, as for his own, wait his Seaſon with Patience, and love you in the mean Time, who keep him not at the Diſtance of a Stranger. This will alſo make him ſee, that the Enjoyment you have, is not without Care; which the more he is ſenſible of, the leſs will he envy you the Poſſeſſion, and the more think himſelf happy under the Management of ſo favourable a Friend, and ſo careful a Father. There is ſcarce any young Man of ſo little Thought, or ſo void of Senſe, that would not be glad of a *ſure Friend*, that he might have Recourſe

courſe to, and freely conſult on Occaſion. The Reſervedneſs and Diſtance that Fathers keep, often deprive their Sons of that Refuge, which would be of more Advantage to them, than an hundred Rebukes and Chidings. Would your Son engage in ſome Frolick, or take a Vagary, were it not much better he ſhould do it with, than without your Knowledge? For ſince Allowances for ſuch Things muſt be made to young Men, the more you know of his Intrigues and Deſigns, the better will you be able to prevent great Miſchiefs; and by letting him ſee what is like to follow, take the right Way of prevailing with him to avoid leſs Inconveniencies. Would you have him open his Heart to you, and aſk your Advice? You muſt begin to do ſo with him firſt, and by your Carriage, beget that Confidence.

§. 97. But whatever he conſults you about, unleſs it lead to ſome fatal and irremediable Miſchief, be ſure you adviſe only as a Friend of more Experience; but with your Advice, mingle nothing of Command or Authority, nor more than you would to your Equal, or a Stranger. That would be to drive him for ever from any farther demanding, or receiving Advantage from your Counſel. You muſt conſider, that he is a young Man, and has Pleaſures and Fancies, which you are paſs'd. You muſt not expect his Inclinations ſhould be

juſt

juſt as yours, nor that at twenty he ſhould have the ſame Thoughts you have at fifty. All that you can wiſh, is, that ſince Youth muſt have ſome Liberty, ſome Out-leaps, they might be with the Ingenuity of a Son, and *under the Eye of a Father*, and then no very great Harm can come of it. The Way to obtain this, as I ſaid before, is (according as you find him capable) to talk with him about your Affairs, propoſe Matters to him *familiarly*, and aſk his Advice; and when he ever lights on the Right, follow it as his; and if it ſucceeds well, let him have the Commendation. This will not at all leſſen your Authority, but increaſe his Love and Eſteem of you. Whilſt you keep your Eſtate, the Staff will ſtill be in your own Hands; and your Authority the ſurer, the more it is ſtrengthen'd with *Confidence* and *Kindneſs*. For you have not that Power you ought to have over him, 'till he comes to be more afraid of offending ſo good a Friend, than of loſing ſome Part of his future Expectation.

§. 98. Familiarity of Diſcourſe, if it can become a Father to his Son, may much more be condeſcended to by a Tutor to his Pupil. All their Time together ſhould not be ſpent in reading of Lectures, and magiſterially dictating to him, what he is to obſerve and follow. Hearing him in his Turn, and uſing him to reaſon about what is propos'd, will make the Rules go down the eaſier,

ſier, and ſink the deeper, and will give him a Liking to Study and Inſtruction: And he will then begin to value Knowledge, when he ſees, that it enables him to diſcourſe, and he finds the Pleaſure and Credit of bearing a Part in the Converſation, and of having his Reaſons ſometimes approv'd, and hearken'd to; particularly in Morality, Prudence, and Breeding, Caſes ſhould be put to him, and his Judgment aſk'd. This opens the Underſtanding better than Maxims, how well ſoever explain'd, and ſettles the Rules better in the Memory for Practice. This Way lets Things into the Mind, which ſtick there, and retain their Evidence with them; whereas Words at beſt are faint Repreſentations, being not ſo much as the true Shadows of Things, and are much ſooner forgotten. He will better comprehend the Foundations and Meaſures of Decency and Juſtice, and have livelier, and more laſting Impreſſions of what he ought to do, by giving his Opinion on Caſes propos'd, and reaſoning with his Tutor on fit Inſtances, than by giving ſilent, negligent, ſleepy Audience to [illegible]tor's Lectures; and much more by captious Logical Diſputes, or [illegible]amations of his own, upon any [illegible]. The one ſets the Thoughts upon [illegible] and falſe Colours, and not upon Truth; the other teaches Fallacy, Wrangling, and Opiniatrey; and they are both of them Things that

that ſpoil the Judgment, and put a Man out of the Way of right and fair Reaſoning; and therefore carefully to be avoided by one who would improve himſelf, and be acceptable to others.

Reverence. §. 99. When, by making your Son ſenſible that he depends on you, and is in your Power, you have eſtabliſh'd your Authority; and by being inflexibly ſevere in your Carriage to him, when obſtinately perſiſting in any ill-natur'd Trick which you have forbidden, eſpecially Lying, you have imprinted on his Mind that Awe which is neceſſary: And on the other Side, when (by permitting him the full Liberty due to his Age, and laying no Reſtraint in your Preſence to thoſe childiſh Actions and Gayety of Carriage, which, whilſt he is very young, is as neceſſary to him as Meat or Sleep) you have reconcil'd him to your Company, and made him ſenſible of your Care and Love of him, by Indulgence and Tenderneſs, eſpecially careſſing him on all Occaſions wherein he does any Thing well, and being kind to him after a thouſand Faſhions, ſuitable to his Age, which Nature teaches Parents better than I can. When, I ſay, by theſe Ways of Tenderneſs and Affection, which Parents never want for their Children, you have alſo planted in him a particular Affection for you, he is then in the State you could deſire, and you have form'd

form'd in his Mind that true *Reverence*, which is always afterwards carefully to be continu'd, and maintain'd in both Parts of it, *Love* and *Fear*, as the great Principles whereby you will always have Hold upon him, to turn his Mind to the Ways of Vertue and Honour.

§. 100. When this Foundation is once well lay'd, and you find this Reverence begin to work in him, the next Thing to be done, is carefully to conſider his *Temper*, and the particular Conſtitution of his Mind. Stubbornneſs, Lying, and ill-natur'd Actions, are not (as has been ſaid) to be permitted in him from the Beginning, whatever his Temper be. Thoſe Seeds of Vices are not to be ſuffer'd to take any Root, but muſt be carefully weeded out, as ſoon as ever they begin to ſhew themſelves in him; and your Authority is to take Place, and influence his Mind from the very Dawning of any Knowledge in him, that it may operate as a natural Principle, whereof he never perceiv'd the Beginning, never knew that it was, or could be otherwiſe. By this, if the *Reverence* he owes you, be eſtabliſh'd early, it will always be ſacred to him, and it will be as hard for him to reſiſt it, as the Principles of his Nature. *Temper.*

§. 101. Having thus very early ſet up your Authority, and by the gentler Appli-

cations of it, ſham'd him out of what leads towards any immoral Habit, as ſoon as you have obſerv'd it in him, (for I would by no Means have Chiding us'd, much leſs Blows, 'till Obſtinacy and Incorrigibleneſs make it abſolutely neceſſary) it will be fit to conſider which Way the natural Make of his *Mind inclines* him. Some Men, by the unalterable Frame of their Conſtitutions, are *ſtout*, others *timorous*, ſome *confident*, others *modeſt*, *tractable* or *obſtinate*, *curious* or *careleſs*, *quick* or *ſlow*. There are not more Differences in Mens Faces, and the outward Lineaments of their Bodies, than there are in the Makes and Tempers of their Minds; only there is this Difference, that the diſtinguiſhing Characters of the Face, and the Lineaments of the Body, grow more plain and viſible with Time and Age; but the peculiar *Phyſiognomy of the Mind*, is moſt diſcernable in Children, before Art and Cunning hath taught them to hide their Deformities, and conceal their ill Inclinations under a diſſembl'd Outſide.

§. 102. Begin therefore betimes nicely to obſerve your Son's *Temper*; and that, when he is under leaſt Reſtraint in his Play, and as he thinks out of your Sight, ſee what are his *predominate Paſſions*, and *prevailing Inclinations*; whether he be fierce or mild, bold or baſhful, compaſſionate or cruel, open or reſerv'd, *&c.* For as theſe are different

ferent in him, ſo are your Methods to be different, and your Authority muſt hence take Meaſures to apply it ſelf different Ways to him. Theſe *native Propenſities*, theſe Prevalencies of Conſtitution, are not to be cur'd by Rules, or a direct Conteſt, eſpecially thoſe of them that are the humbler and meaner Sort, which proceed from Fear, and Lowneſs of Spirit, though with Art they may be much mended, and turn'd to good Purpoſes. But this, be ſure, after all is done, the Byaſs will always hang on that Side that Nature firſt plac'd it: And if you carefully obſerve the Characters of his Mind, now in the firſt Scenes of his Life, you will ever after be able to judge which Way his Thoughts lean, and what he aims at even hereafter, when, as he grows up, the Plot thickens, and he puts on ſeveral Shapes to act it.

Dominion.

§. 103. I told you before, that Children love *Liberty*; and therefore they ſhould be brought to do the Things are fit for them, without feeling any Reſtraint lay'd upon them. I now tell you, they love ſomething more; and that is *Dominion:* And this is the firſt Original of moſt vicious Habits, that are ordinary and natural. This Love of *Power* and Dominion, ſhews it ſelf very early, and that in theſe two Things.

§. 104. 1. We ſee Children, (as ſoon almoſt as they are born (I am ſure long before they can ſpeak) cry, grow peeviſh, ſullen, and out of Humour, for nothing but to have their *Wills*. They would have their Deſires ſubmitted to by others; they contend for a ready Compliance from all about them, eſpecially from thoſe that ſtand near, or beneath them in Age or Degree, as ſoon as they come to conſider others with thoſe Diſtinctions.

§. 105. Another Thing wherein they ſhew their Love of Dominion, is, their Deſire to have Things to be theirs: They would have *Propriety* and Poſſeſſion, pleaſing themſelves with the Power which that ſeems to give, and the Right they thereby have, to diſpoſe of them as they pleaſe. He that has not obſerv'd theſe two Humours working very betimes in Children, has taken little Notice of their Actions: And he who thinks that theſe two Roots of almoſt all the Injuſtice and Contention that ſo diſturb human Life are not early to be weeded out, and contrary Habits introduc'd, neglects the proper Seaſon to lay the Foundations of a good and worthy Man. To do this, I imagine theſe following Things may ſomewhat conduce.

Craving. §. 106. 1. That a Child ſhould never be ſuffer'd to have what he *craves*, much leſs what he *crys for*,

I had ſaid, *or ſo much as ſpeaks for:* But that being apt to be miſ-underſtood, and interpreted as if I meant a Child ſhould never ſpeak to his Parents for any Thing, which will perhaps be thought to lay too great a Curb on the Minds of Children, to the Prejudice of that Love and Affection which ſhould be between them and their Parents; I ſhall explain my ſelf a little more particularly. It is fit that they ſhould have Liberty to declare their Wants to their Parents, and that with all Tenderneſs they ſhould be hearken'd to, and ſupply'd, at leaſt whilſt they are very little. But 'tis one Thing to ſay, I am hungry, another to ſay, I would have Roaſt-Meat. Having declar'd their Wants, their natural Wants, the Pain they feel from Hunger, Thirſt, Cold, or any other Neceſſity of Nature, 'tis the Duty of their Parents, and thoſe about them, to relieve them: But Children muſt leave it to the Choice and Ordering of their Parents what they think propereſt for them, and how much; and muſt not be permitted to chooſe for themſelves, and ſay, I would have Wine, or White-bread; the very naming of it ſhould make them loſe it.

§. 107. That which Parents ſhould take Care of here, is to diſtinguiſh between the Wants of Fancy, and thoſe of Nature;

which *Horace* has well taught them to do in this Verſe.

Queis humana ſibi doleat natura negatis.

Thoſe are truly natural Wants, which Reaſon alone, without ſome other Help, is not able to fence againſt, nor keep from diſturbing us. The Pains of Sickneſs and Hurts, Hunger, Thirſt, and Cold, Want of Sleep, and Reſt or Relaxation of the Part weary'd with Labour, are what all Men feel, and the beſt diſpos'd Minds cannot but be ſenſible of their Uneaſineſs; and therefore ought, by fit Applications, to ſeek their Removal, though not with Impatience, or over great Haſte, upon the firſt Approaches of them, where Delay does not threaten ſome irrepairable Harm. The Pains that come from the Neceſſities of Nature, are Monitors to us, to beware of greater Miſchiefs, which they are the Forerunners of; and therefore they muſt not be wholly neglected, nor ſtrain'd too far. But yet the more Children can be inur'd to Hardſhips of this Kind, by a wiſe Care to make them ſtronger in Body and Mind, the better it will be for them. I need not here give any Caution to keep within the Bounds of doing them Good, and to take Care, that what Children are made to ſuffer, ſhould neither break their Spirits, not in-

injure their Health, Parents being but too apt of themſelves to incline more than they ſhould to the ſofter Side.

But whatever Compliance the Neceſſities of Nature may require, the Wants of Fancy Children ſhould never be gratify'd in, nor ſuffer'd to *mention*. The very *ſpeaking* for any ſuch Thing, ſhould make them loſe it. Cloths, when they need, they muſt have; but if they *ſpeak* for this Stuff, or that Colour, they ſhould be ſure to go without it. Not that I would have Parents purpoſely croſs the Deſires of their Children in Matters of Indifferency; on the contrary, where their Carriage deſerves it, and one is ſure it will not corrupt, or effeminate their Minds, and make them fond of Trifles, I think all Things ſhould be contriv'd, as much as could be, to their Satisfaction, that they might find the Eaſe and Pleaſure of doing well. The beſt for Children, is, that they ſhould not place any Pleaſure in ſuch Things at all, nor regulate their Delight by their Fancies, but be indifferent to all that Nature has made ſo. This is what their Parents and Teachers ſhould chiefly aim at; but 'till this be obtain'd, all that I oppoſe here, is the Liberty of *Aſking*; which in theſe Things of Conceit, ought to be reſtrain'd by a conſtant Forfeiture annex'd to it.

This may perhaps be thought a little too ſevere by the natural Indulgence of tender Parents; but yet it is no more than neceſſary: For ſince the Method I propoſe, is to baniſh the Rod, this Reſtraint of their Tongues will be of great Uſe to ſettle that Awe we have elſewhere ſpoken of, and to keep up in them the Reſpect and Reverence due to their Parents. Next, it will teach to keep in, and ſo maſter their Inclinations. By this Means they will be brought to learn the Art of ſtifling their Deſires, as ſoon as they riſe up in them, when they are eaſieſt to be ſubdu'd. For giving Vent, gives Life and Strength to our Appetites; and he that has the Confidence to turn his Wiſhes into Demands, will be but a little Way from thinking he ought to obtain them. This, I am ſure, every one can more eaſily bear a Denial from himſelf, than from any Body elſe. They ſhould therefore be accuſtom'd betimes to conſult, and make Uſe of their Reaſon, before they give Allowance to their Inclinations. 'Tis a great Step towards the Maſtery of our Deſires, to give this Stop to them, and ſhut them up in Silence. This Habit got by Children, of ſtaying the Forwardneſs of their Fancies, and deliberating whether it be fit or no, before they *ſpeak*, will be of no ſmall Advantage to them in Matters of greater Conſequence, in the future Courſe of

of their Lives. For that which I cannot too often inculcate, is, that whatever the Matter be, about which it is converſant, whether great or ſmall, the main (I had almoſt ſaid only) Thing to be conſider'd in every Action of a Child, is, what Influence it will have upon his Mind; what Habit it tends to, and is like to ſettle in him; how it will become him when he is bigger; and if it be encourag'd, whither it will lead him, when he is grown up.

My Meaning therefore is not, that Children ſhould purpoſely be made uneaſy. This would reliſh too much of Inhumanity and ill Nature, and be apt to infect them with it. They ſhould be brought to deny their Appetites; and their Minds, as well as Bodies, be made vigorous, eaſy, and ſtrong, by the Cuſtom of having their Inclinations in Subjection, and their Bodies exercis'd with Hardſhips: But all this, without giving them any Mark or Apprehenſion of ill Will towards them. The conſtant Loſs of what they *crav'd* or *carv'd* to themſelves, ſhould teach them Modeſty, Submiſſion, and a Power to forbear: But the rewarding their Modeſty and Silence, by giving them what they lik'd, ſhould alſo aſſure them of the Love of thoſe, who rigorouſly exacted this Obedience. The contenting themſelves now in the Want of what they wiſh'd for, is a Vertue, that another

Time ſhould be rewarded with what is ſuited and acceptable to them; which ſhould be beſtow'd on them, as if it were a natural Conſequence of their good Behaviour, and not a Bargain about it. But you will loſe your Labour, and what is more, their Love and Reverence too, if they can receive from others, what you deny them. This is to be kept very ſtaunch, and carefully to be watch'd. And here the Servants come again in my Way.

Curioſity.

§. 108. If this be begun betimes, and they accuſtom themſelves early to ſilence their Deſires, this uſeful Habit will ſettle them; and as they come to grow up in Age and Diſcretion, they may be allow'd greater Liberty, when Reaſon comes to ſpeak in 'em, and not Paſſion: For whenever Reaſon would ſpeak, it ſhould be hearken'd to. But as they ſhould never be heard, when they ſpeak for any particular Thing they would *have*, unleſs it be firſt propos'd to them; ſo they ſhould always be heard, and fairly and kindly anſwer'd, when they aſk after any Thing they would *know*, and deſire to be inform'd about. *Curioſity* ſhould be as carefully *cheriſh'd* in Children, as other Appetites ſuppreſs'd.

Recreation.

However ſtrict an Hand is to be kept upon all Deſires of Fancy, yet there is one Caſe wherein

in Fancy muſt be permitted to ſpeak, and be hearken'd to alſo. *Recreation* is as neceſſary, as Labour or Food. But becauſe there can be no *Recreation* without Delight, which depends not always on Reaſon, but oftner on Fancy, it muſt be permitted Children not only to divert themſelves, but to do it after their own Faſhion, provided it be innocently, and without Prejudice to their Health; and therefore in this Caſe they ſhould not be deny'd, if they propoſed any particular Kind of *Recreation*. Tho', I think, in a well-order'd Education, they will ſeldom be brought to the Neceſſity of aſking any ſuch Liberty, Care ſhould be taken, that what is of Advantage to them, they ſhould always do with Delight; and before they are weary'd with one, they ſhould be timely *diverted* to ſome other uſeful Employment. But if they are not yet brought to that Degree of Perfection, that one Way of Improvement can be made a *Recreation* to them, they muſt be let looſe to the childiſh Play they fancy; which they ſhould be wean'd from, by being made ſurfeit of it: But from Things of Uſe, that they are employ'd in, they ſhould always be ſent away with an Appetite, at leaſt be diſmiſs'd before they are tir'd, and grow quite ſick of it, that ſo they may return to it again, as to a Pleaſure that diverts them. For you muſt never think them ſet

right, 'till they can find Delight in the Practice of laudable Things, and the uſeful Exerciſes of the Body and Mind, taking their Turns, make their Lives and Improvement pleaſant in a continu'd Train of *Recreations*, wherein the weary'd Part is conſtantly reliev'd and refreſh'd. Whether this can be done in every Temper, or whether Tutors and Parents will be at the Pains, and have the Diſcretion, and Patience to bring them to this, I know not; but that it may be done in moſt Children, if a right Courſe be taken to raiſe in them the Deſire of Credit, Eſteem, and Reputation, I do not at all doubt. And when they have ſo much true Life put into them, they may freely be talk'd with about what moſt *delights* them, and be directed, or let looſe to it; ſo that they may perceive that they are belov'd and cheriſh'd, and that thoſe under whoſe Tuition they are, are not Enemies to their Satisfaction. Such a Management will make them in Love with the Hand that directs them, and the Vertue they are directed to.

Complaints. This farther Advantage may be made by a free Liberty permitted them in their *Recreations*, that it will diſcover their natural Tempers, ſhew their Inclinations and Aptitudes, and thereby direct wiſe Parents in the Choice, both of the Courſe of Life, and Employment

ment they ſhall deſign them for, and of fit Remedies, in the mean Time, to be apply'd to whatever Bent of Nature they may obſerve moſt likely to miſlead any of their Children.

§. 109. 2. Children who live together, often ſtrive for Maſtery, whoſe Wills ſhall carry it over the reſt; whoever begins the *Conteſt*, ſhould be ſure to be croſs'd in it. But not only that, but they ſhould be taught to have all the *Deference*, *Complaiſance*, and *Civility* one for another imaginable. This, when they ſee it procures them Reſpect, Love, and Eſteem, and that they loſe no Superiority by it, they will take more Pleaſure in, than in inſolent Domineering; for ſo plainly is the other.

The Accuſations of Children one againſt another, which uſually are but the Clamours of Anger and Revenge deſiring Aid, ſhould not be favourably receiv'd, nor hearken'd to. It weakens and effeminates their Minds to ſuffer them to *complain*; and if they endure ſometimes croſſing, or Pain from others, without being permitted to think it ſtrange or intollerable, it will do them no Harm to learn Sufferance, and harden them early. But though you give no Countenance to the *Complaints* of the *Querulous*, yet take Care to curb the Inſolence and ill Nature of the Injurious. When you obſerve it your ſelf, reprove it before the in-

injur'd Party: But if the *Complaint* be of ſomething really worth your Notice, and Prevention another Time, then reprove the Offender by himſelf alone, out of Sight of him that complain'd, and make him go and aſk Pardon, and make Reparation: Which coming thus, as it were from himſelf, will be the more cheerfully performed, and more kindly receiv'd, the Love ſtrengthen'd between them, and a Cuſtom of Civility grow familiar amongſt your Children.

Liberality. §. 116. As to the having and poſſeſſing of Things, teach them to part with what they have eaſily and freely to their Friends, and let them find by Experience, that the moſt *liberal* has always moſt Plenty, with Eſteem and Commendation to boot, and they will quickly learn to practiſe it. This I imagine, will make Brothers, and Siſters kinder and civiller to one another, and conſequently to others, than twenty Rules about good Manners, with which Children are ordinarily perplex'd and cumber'd. Covetouſneſs, and the Deſire of having in our Poſſeſſion, and under our Dominion, more than we have need of, being the Root of all Evil, ſhould be early and carefully weeded out, and the contrary Quality of a Readineſs to impart to others, implanted. This ſhould be encourag'd by great Commen-

mendation and Credit, and conſtantly taking Care, that he loſes nothing by his *Liberality*. Let all the Inſtances he gives of ſuch Freeneſs, be always repay'd, and with Intereſt; and let him ſenſibly perceive, that the Kindneſs he ſhews to others, is no ill Huſbandry for himſelf; but that it brings a Return of Kindneſs both from thoſe that receive it, and thoſe who look on. Make this a Conteſt among Children, who ſhall out-do one another this Way: And by this Means, by a conſtant Practice, Children having made it eaſy to themſelves to part with what they have, good Nature may be ſettl'd in them into an Habit, and they may take Pleaſure, and pique themſelves in being *kind*, *liberal*, and *civil* to others.

Juſtice.

If Liberality ought to be encourag'd, certainly great Care is to be taken, that Children tranſgreſs not the Rules of *Juſtice*: And whenever they do, they ſhould be ſet right, and if there be Occaſion for it, ſeverely rebuk'd.

Our firſt Actions being guided more by Self-love, than Reaſon or Reflexion, 'tis no Wonder that in Children they ſhould be very apt to deviate from the juſt Meaſures of Right and Wrong; which are in the Mind, the Reſult of improv'd Reaſon, and ſerious Meditation. This, the more they

are

are apt to miſtake, the more careful Guard ought to be kept over them; and every the leaſt Slip in this great Social Vertue taken Notice of, and rectify'd; and that in Things of the leaſt Weight and Moment, both to inſtruct their Ignorance, and prevent ill Habits; which from ſmall Beginnings, in Pins and Cherry-ſtones, will, if let alone, grow up to higher Frauds, and be in Danger to end at laſt in down-right harden'd Diſhoneſty. The firſt Tendency to any *Injuſtice* that appears, muſt be ſuppreſs'd with a Shew of Wonder and Abhorrency in the Parents and Governors. But becauſe Children cannot well comprehend what *Injuſtice* is, 'till they underſtand Property, and how particular Perſons come by it, the ſafeſt Way to ſecure *Honeſty*, is to lay the Foundations of it early in Liberality, and an Eaſineſs to part with to others whatever they have or like themſelves. This may be taught them early, before they have Language and Underſtanding enough to form diſtinct Notions of Property, and to know what is theirs by a peculiar Right, excluſive of others. And ſince Children ſeldom have any Thing but by Gift, and that for the moſt Part from their Parents, they may be at firſt taught not to take or keep any Thing, but what is given them by thoſe whom they take to have a Power over it. And as their Capacities enlarge,

other

other Rules and Caſes of *Juſtice*, and Rights concerning *Meum* and *Tuum*, may be propos'd and inculcated. If any Act of *Injuſtice* in them appears to proceed, not from Miſtake, but a Perverſeneſs in their Wills, when a gentle Rebuke and Shame will not reform this irregular and covetous Inclination, rougher Remedies muſt be apply'd: And 'tis but for the Father or Tutor to take and keep from them ſomething that they value, and think their own, or order ſome Body elſe to do it; and by ſuch Inſtances, make them ſenſible what little Advantage they are like to make, by poſſeſſing themſelves *unjuſtly* of what is another's, whilſt there are in the World ſtronger and more Men than they. But if an ingenious Deteſtation of this ſhameful Vice, be but carefully and early inſtill'd into 'em, as I think it may, that is the true and genuine Method to obviate this Crime; and will be a better Guard againſt *Diſhoneſty*, than any Conſiderations drawn from Intereſt, Habits working more conſtantly, and with greater Facility, than Reaſon; which, when we have moſt need of it, is ſeldom fairly conſulted, and more rarely obey'd.

§. 111. *Crying* is a Fault that ſhould not be tolerated in Children, not only for the unpleaſant and unbecoming Noiſe it fills the Houſe with, but for more conſiderable Reaſons, in Refe- *Crying.*

Reference to the Children themſelves; which is to be our Aim in Education.

Their *Crying* is of two Sorts, either *ſtubborn* and *domineering*, or *querulous* and *whining*.

1. Their *Crying* is very often a ſtriving for Maſtery, and an open Declaration of their Inſolence or Obſtinacy; when they have not the Power to obtain their Deſire, they will, by their *Clamour* and *Sobbing*, maintain their Title and Right to it. This is an avow'd continuing their Claim, and a Sort of Remonſtrance againſt the Oppreſſion and Injuſtice of thoſe who deny them what they have a Mind to.

§. 112. 2. Sometimes their *Crying* is the Effect of Pain, or true Sorrow, and a *Bemoaning* themſelves under it.

Theſe two, if carefully obſerv'd, may, by the Mein, Looks, and Actions, and particularly by the Tone of their Crying, be eaſily diſtinguiſh'd; but neither of them muſt be ſuffer'd, much leſs encourag'd.

1. The obſtinate or *ſtomachful Crying* ſhould by no Means be permitted, becauſe it is but another Way of flattering their Deſires, and encouraging thoſe Paſſions, which 'tis our main Buſineſs to ſubdue: And if it be, as often it is, upon the receiving any Correction, it quite defeats all the good Effects of it; for any Chaſtiſment which leaves them in this declar'd Oppoſition, only ſerves to

to make them worſe. The Reſtraints and Puniſhments lay'd on Children, are all miſ-apply'd and loſt, as far as they do not prevail over their Wills, teach them to ſubmit their Paſſions, and make their Minds ſupple and pliant to what their Parents Reaſon adviſes them now, and ſo prepare them to obey what their own Reaſon ſhall adviſe hereafter. But if, in any Thing, wherein they are croſs'd, they may be ſuffer'd to go away *crying*, they confirm themſelves in their Deſires, and cheriſh the ill Humour, with a Declaration of their Right, and a Reſolution to ſatisfy their Inclination the firſt Opportunity. This therefore is another Argument againſt the frequent Uſe of Blows: For, whenever you come to that Extremity, 'tis not enough to whip or beat them, you muſt do it, 'till you find you have ſubdu'd their Minds, 'till with Submiſſion and Patience they yield to the Correction; which you ſhall beſt diſcover by their *Crying*, and their ceaſing from it upon your Bidding. Without this, the beating of Children is but a paſſionate Tyranny over them; and it is mere Cruelty, and not Correction to put their Bodies in Pain, without doing their Minds any Good. As this gives us a Reaſon why Children ſhould ſeldom be corrected, ſo it alſo prevents their being ſo. For if, whenever they are chaſtis'd, it were done thus with-

without Paſſion, ſoberly, and yet effectually too, laying on the Blows and Smart not furiouſly, and all at once, but ſlowly, with Reaſoning between, and with Obſervation how it wrought, ſtopping when it had made them pliant, penitent and yielding; they would ſeldom need the like Puniſhment again, being made careful to avoid the Fault, that deſerv'd it. Beſides, by this Means, as the Puniſhment would not be loſt for being too little, and not effectual, ſo it would be kept from being too much, if we gave off as ſoon as we perceiv'd that it reach'd the Mind, and that was better'd. For ſince the Chiding or Beating of Children ſhould be always the leaſt that poſſibly may be, that which is lay'd on in the Heat of Anger, ſeldom obſerves the Meaſure, but is commonly more than it ſhould be, tho' it prove leſs than enough.

§. 113. 2. Many Children are apt to *cry*, upon any little Pain they ſuffer, and the leaſt Harm that befals them, puts them into *Complaints* and *Bawling*. This few Children avoid: For it being the firſt and natural Way to declare their Sufferings or Wants, before they can ſpeak, the Compaſſion that is thought due to that tender Age, fooliſhly encourages, and continues it in them long after they can ſpeak. 'Tis the Duty, I confeſs, of thoſe about Children,

to

to compaſſionate them, whenever they ſuffer any Hurt; but not to ſhew it in pitying them. Help and eaſe them the beſt you can, but by no Means bemoan them. This ſoftens their Minds, and makes them yield to the little Harms that happen to them; whereby they ſink deeper into that Part, which alone feels, and make larger Wounds there, than otherwiſe they would. They ſhould be harden'd againſt all Sufferings, eſpecially of the Body, and have no Tenderneſs but what riſes from an ingenious Shame, and a quick Senſe of Reputation. The many Inconveniencies this Life is expos'd to, require we ſhould not be too ſenſible of every little Hurt. What our Minds yield not to, makes but a ſlight Impreſſion, and does us but very little Harm. 'Tis the Suffering of our Spirits, that gives and continues the Pain. This Brawnineſs and Inſenſibility of Mind, is the beſt Armour we can have againſt the common Evils and Accidents of Life; and being a Temper that is to be got by Exerciſe and Cuſtom, more than any other Way, the Practice of it ſhould be begun betimes; and happy is he that is taught it early. That Effeminacy of Spirit, which is to be prevented or cur'd, as nothing, that I know, ſo much increaſes in Children as *Crying*, ſo nothing, on the other Side, ſo much checks and reſtrains, as their being hinder'd from that

that Sort of *Complaining*. In the little Harms they ſuffer from Knocks and Falls, they ſhould not be pity'd for falling, but bid do ſo again; which beſides that it ſtops their *Crying*, is a better Way to cure their Heedleſſneſs, and prevent their tumbling another Time, than either Chiding or Bemoaning them. But let the Hurts they receive, be what they will, ſtop their *Crying*, and that will give them more Quiet and Eaſe at preſent, and harden them for the future.

§. 114. The former Sort of *Crying* requires Severity to ſilence it; and where a Look, or a poſitive Command will not do it, Blows muſt: For it proceeding from Pride, Obſtinacy, and Stomach, the Will, where the Fault lies, muſt be bent, and made to comply, by a Rigour ſufficient to maſter it. But this latter, being ordinarily from Softneſs of Mind, a quite contrary Cauſe, ought to be treated with a gentler Hand. Perſwaſion, or diverting the Thoughts another Way, or laughing at their *Whining*, may perhaps be at firſt the proper Method: But for this, the Circumſtances of the Thing, and the particular Temper of the Child, muſt be conſider'd. No certain unvariable Rules can be given about it; but it muſt be left to the Prudence of the Parents or Tutor. But this, I think, I may ſay in general, that there ſhould

ſhould be a conſtant Diſcountenancing of this Sort of *Crying* alſo; and that the Father, by his Authority, ſhould always ſtop it, mixing a greater Degree of Roughneſs in his Looks or Words, proportionably as the Child is of a greater Age, or a ſturdier Temper: But always let it be enough to ſilence their *Whimering*, and put an End to the Diſorder.

Fool-hardineſs.

§. 115. *Cowardice* and *Courage* are ſo nearly related to the forementioned Tempers, that it may not be amiſs here to take Notice of them. Fear is a Paſſion, that, if rightly governed, has its Uſe. And though Self-love ſeldom fails to keep it watchful and high enough in us, yet there may be an Exceſs on the daring Side. *Fool-hardineſs* and Inſenſibility of Danger, being as little reaſonable, as trembling and ſhrinking at the Approach of every little Evil. Fear was given us as a Monitor to quicken our Induſtry, and keep us upon our Guard againſt the Approaches of Evil; and therefore to have no Apprehenſion of Miſchief at Hand, not to make a juſt Eſtimate of the Danger, but heedleſsly to run into it, be the Hazard what it will, without conſidering of what Uſe or Conſequence it may be, is not the Reſolution of a rational Creature, but brutiſh Fury. Thoſe who have Children

dren of this Temper, have nothing to do, but a little to awaken their Reaſon, which Self-preſervation will quickly diſpoſe them to hearken to, unleſs (which is uſually the Caſe) ſome other Paſſion hurries them on Head-long, without Senſe, and without Conſideration. A Diſlike of Evil is ſo natural to Mankind, that no Body, I think, can be without Fear of it, Fear being nothing but an Uneaſineſs under the Apprehenſion of that coming upon us which we diſlike. And therefore, whenever any one runs into Danger, we may ſay 'tis under the Conduct of Ignorance, or the Command of ſome more imperious Paſſion, no Body being ſo much an Enemy to himſelf, as to come within the Reach of Evil out of free Choice, and court Danger for Danger's Sake. If it be therefore Pride, Vain-glory, or Rage, that ſilences a Child's Fear, or makes him not hearken to its Advice, thoſe are by fit Means to be abated, that a little Conſideration may allay his Heat, and make him bethink himſelf, whether this Attempt be worth the Venture. But this being a Fault, that Children are not ſo often guilty of, I ſhall not be more particular in its Cure. Weakneſs of Spirit is the more common Defect, and therefore will require the greater Care.

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Fortitude is the Guard and Support of the other Vertues; and without Courage a Man will ſcarce keep ſteady to his Duty, and fill up the Character of a truly worthy Man. *Fortitude.*

Courage, that makes us bear up againſt Dangers that we fear, and Evils that we feel, is of great Uſe in an Eſtate, as ours is in this Life, expos'd to Aſſaults on all Hands: And therefore it is very adviſable to get Children into this Armour as early as we can. Natural Temper, I confeſs, does here a great deal: But even where that is defective, and the Heart is in it ſelf weak and timorous, it may, by a right Management, be brought to a better Reſolution. What is to be done to prevent breaking Childrens Spirits by frightful Apprehenſions inſtill'd into them when Young, or bemoaning themſelves under every little Suffering, I have already taken Notice, How to harden their Tempers, and raiſe their *Courage*, if we find them too much ſubject to Fear, is farther to be conſider'd. *Courage.*

True Fortitude, I take to be the quiet Poſſeſſion of a Man's ſelf, and an undiſturb'd doing his Duty, whatever Evil beſets, or Danger lies in his way. This there are ſo few Men attain to, that we are not to expect it from Children. But yet ſomething may be done: And a wiſe Conduct by inſenſible Degrees, may carry them farther than one expects.

The neglect of this great care of them, whilſt they are young, is the Reaſon, perhaps, why there are ſo few that have this Vertue in its full Latitude, when they are Men. I ſhould not ſay this in a Nation ſo naturall Brave, as ours is, did I think, that true Fortitude required nothing but Courage in the Field, and a Contempt of Life in the Face of an Enemy. This, I confeſs, is not the leaſt part of it, nor can be denied the Laurels and Honours always juſtly due to the Valour of thoſe who venture their Lives for their Country. But yet this is not all. Dangers attack us in other Places, beſides the Field of Battle; and though Death be the King of Terrours, yet Pain, Diſgrace and Poverty have frightful Looks, able to diſcompoſe moſt Men, whom they ſeem ready to ſeize on: And there are thoſe who contemn ſome of theſe, and yet are heartily frighted with the other. True Fortitude is prepar'd for Dangers of all kinds, and unmoved whatſoever Evil it be that threatens. I do not mean unmoved with any Fear at all. Where Danger ſhews it ſelf, Apprehenſion cannot without Stupidity, be wanting. Where Danger is, Senſe of Danger ſhould be; and ſo much Fear as ſhould keep us awake, and excite our Attention, Induſtry and Vigour; but not diſturb the calm Uſe of our Reaſon, nor hinder the Execution of what that Dictates.

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The firſt Step to get this noble and manly Steadineſs, is, what I have above mentioned, carefully to keep Children from Frights of all kinds, when they are young. Let not any fearful Apprehenſions be talked into them, nor terrible Objects ſurprize them. This often ſo ſhatters and diſcompoſes the Spirits, that they never recover it again; but during their whole Life, upon the firſt Suggeſtion, or Appearance of any terrifying Idea, are ſcatter'd and confounded; the Body is enervated, and the Mind diſturb'd, and the Man ſcarce himſelf, or capable of any compoſed or rational Action. Whether this be from an habitual Motion of the Animal Spirits, introduced by the firſt ſtrong Impreſſion, or from the Alteration of the Conſtitution by ſome more unaccountable way, this is certain, that ſo it is. Inſtances of ſuch who in a weak timorous Mind have born, all their whole Lives through, the Effects of a Fright when they were young, are every where to be ſeen; and therefore as much as may be to be prevented. *Cowardice.*

The next Thing is by gentle degrees, to accuſtom Children to thoſe things, they are too much afraid of. But here great Caution is to be uſed, that you do not make too much haſte, nor attempt this cure too early, for fear leaſt you increaſe the Miſchief inſtead of remedying it. Little ones in Arms may be eaſily kept out of the way of terrifying

Objects, and till they can talk and understand what is ſaid to them, are ſcarce capable of that Reaſoning and Diſcourſe, which ſhould be uſed, to let them know there is no harm in thoſe frightful Objects, which we would make them familiar with, and do, to that purpoſe, by gentle degrees bring nearer and nearer to them. And therefore 'tis ſeldom, there is need of any Application to them of this kind, till after they can run about and talk. But yet, if it ſhould happen that Infants ſhould have taken offence at any thing which cannot be eaſily kept out of their way; and that they ſhew marks of terror as often as it comes in ſight; all the allays of fright, by diverting their Thoughts, or mixing pleaſant and agreeable appearances with it, muſt be uſed, till it be grown familiar and inoffenſive to them.

I think we may obſerve, That, when Children are firſt Born, all Objects of ſight, that do not hurt the Eyes, are indifferent to them; and they are no more afraid of a Blackmoor, or a Lion, than of their Nurſe, or a Cat. What is it then, that afterwards, in certain mixtures of ſhape and colour comes to affright them? Nothing but the apprehenſions of harm that accompanies thoſe things. Did a Child ſuck every Day a new Nurſe, I make account it would be no more affrighted, with the change of Faces at Six Months old than at Sixty. The reaſon then, why it will not come to a ſtranger,

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is, becauſe having been accuſtomed to receive its Food and Kind Uſage only from one or two, that are about it, the Child apprehends, by coming into the Arms of a Stranger, the being taken from what delights and feeds it, and every moment ſupplies its Wants, which it often feels, and therefore fears when the Nurſe is away.

Timoroufneſs.

The only thing, we naturally are afraid of, is Pain, or loſs of Pleaſure. And becauſe theſe are not annexed to any ſhape, colour, or ſize of viſible Objects, we are frighted with none of them, till either we have felt Pain from them, or have Notions put into us, that they will do us harm. The pleaſant brightneſs, and luſtre of flame, and fire, ſo delights Children, that at firſt they always deſire to be handling of it: But when conſtant Experience has convinced them, by the exquiſite Pains it has put them to, how cruel and unmerciful it is, they are afraid to touch it and carefully avoid it. This being the ground of Fear, 'tis not hard to find whence it ariſes, and how it is to be cured in all miſtaken Objects of Terror. And when the Mind is confirm'd againſt them, and has got a maſtery over it ſelf, and its uſual Fears, in lighther Occaſions, it is in good preparation to meet more real Dangers. Your Child ſhrieks, and runs away at the ſight of a Frog; Let another catch it, and lay it down at a

good diſtance from him: At firſt accuſtom him to look upon it; When he can do that, then to come nearer to it, and ſee it leap without Emotion; then to touch it lightly when it is held faſt in another's hand; and ſo on, till he can come to handle it as confidently as a Butter-fly, or a Sparrow. By the ſame way any other vain Terrors may be remov'd; if Care be taken, that you go not too faſt, and puſh not the Child on to a new degree of aſſurance, till he be thoroughly confirm'd in the former. And thus the young Soldier is to be train'd on to the Warfare of Life; wherein Care is to be taken, that more things be not repreſented as dangerous, than really are ſo; and then, that whatever you obſerve him to be more frighted at than he ſhould, you be ſure to tole him on to by inſenſible degrees, till he at laſt, quitting his Fears, maſters the Difficulty, and comes off with Applauſe. Succeſſes of this Kind often repeated, will make him find, that Evils are not always ſo certain, or ſo great, as our Fears repreſent them; and that the way to avoid them is not to run away, or be diſcompos'd, dejected, and deterr'd by Fear, where either our Credit, or Duty requires us to go on.

Hardineſs. But ſince the great Foundation of Fear in Children is Pain, the way to harden, and fortifie Children againſt Fear and Danger, is to accuſtom them to ſuffer Pain. This 'tis poſſible

ble will be thought, by kind Parents, a very unnatural thing towards their Children; And by moſt, unreaſonable, to endeavour to reconcile any one to the ſenſe of Pain, by bringing it upon him. 'Twill be ſaid, it may perhaps give the Child an averſion for him that makes him ſuffer; but can never recommend to him ſuffering it ſelf. This is a ſtrange Method. You will not have Children whipp'd and puniſhed for their Faults, but you would have them tormented for doing well, or for Tormenting's ſake. I doubt not but ſuch Objections as theſe will be made, and I ſhall be thought inconſiſtent with my ſelf, or phantaſtical, in propoſing it. I confeſs, it is a thing to be managed with great Diſcretion, and therefore it falls not out amiſs, that it will not be received or reliſh'd, but by thoſe who conſider well, and look into the Reaſon of Things. I would not have Children much beaten for their Faults, becauſe I would not have them think bodily Pain the greateſt Puniſhment: And I would have them, when they do well, be ſometimes put in Pain, for the ſame Reaſon, that they might be accuſtom'd to bear it without looking on it as the greateſt Evil. How much Education may reconcile young People to Pain, and Sufferance, the Examples of *Sparta* does ſufficiently ſhew: And they who have once brought themſelves not to think bodily Pain the greateſt of Evils, or that which they ought to ſtand moſt in fear of, have

made no ſmall advance towards Vertue. But I am not ſo fooliſh to propoſe the *Lacedæmonian* Diſcipline in our Age, or Conſtitution. But yet I do ſay, that enuring Children gently to ſuffer ſome degrees of Pain without ſhrinking, is a way to gain firmneſs to their Minds, and lay a foundation for Courage and Reſolution, in the future part of their Lives.

Not to bemoan them, or permit them to bemoan themſelves, on every little Pain they ſuffer, is the firſt Step to be made. But of this I have ſpoken elſewhere.

The next thing is ſometimes deſignedly to put them in Pain: But care muſt be taken that this be done, when the Child is in good humour, and ſatisfied of the good Will and Kindneſs of him that hurts him, at the time that he does it. There muſt no marks of Anger, or Diſpleaſure, on the one ſide; nor Compaſſion, or Repenting, on the other, go along with it: And it muſt be ſure to be no more than the Child can bear, without repining or taking it amiſs, or for a Puniſhment. Managed by theſe Degrees, and with ſuch Circumſtances, I have ſeen a Child run away laughing, with good ſmart Blows of a Wand on his Back, who would have cried for an unkind Word, and have been very ſenſible of the Chaſtiſement of a cold Look, from the ſame Perſon. Satisfie a Child by a conſtant Courſe of your Care, and Kindneſs, that you perfectly love him, and he may by Degrees

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be accuſtom'd to bear very painful, and rough Uſage from you, without flinching or complaining: And this we ſee Children do every Day in play one with another. The ſofter you find your Child is, the more you are to ſeek Occaſions, at fit times thus to harden him. The great Art in this is to begin with what is but very little painful, and to proceed by inſenſible Degrees, when you are playing, and in good Humour with him, and ſpeaking well of him; And when you have once got him, to think himſelf made Amends for his Suffering, by the Praiſe is given him for his Courage; when he can take a Pride in giving ſuch Marks of his Manlineſs; and can preferr the Reputation of being Brave and Stout, to the avoiding a little Pain or the Shrinking under it; you need not deſpare in time, and by the Aſſiſtance of his growing Reaſon, to maſter his Timorouſneſs, and mend the Weakneſs of his Conſtitution. As he grows bigger, he is to be ſet upon bolder Attempts, than his natural Temper carries him to, and whenever he is obſerv'd to flinch from what one has reaſon to think he would come off well in, if he had but Courage to undertake; That he ſhould be aſſiſted in at firſt, and by Degrees ſhamed to, till at laſt Practice has given more Aſſurance, and with it a Maſtery; which muſt be rewarded with great Praiſe, and the good Opinion of others, for his Performance. When by theſe Steps he has got

Reſolution enough not to be deterr'd, from what he ought to do, by the Apprehenſion of Danger; when Fear does not, in ſuddain or hazardous Occurrences, diſcompoſe his Mind, ſet his Body a trembling, and make him unfit for Action, or run away from it, he has then the Courage of a rational Creature: And ſuch an Hardineſs we ſhould endeavour by Cuſtom and Uſe to bring Children to, as proper Occaſions come in our way.

Cruelty. §. 116. One thing I have frequently obſerved in Children, that when they have got Poſſeſſion of any poor Creature, they are apt to uſe it ill: They often *torment*, and treat very roughly young Birds, Butterflies, and ſuch other poor Animals, which fall into their Hands, and that with a ſeeming kind of Pleaſure. This I think ſhould be watched in them, and if they incline to any ſuch Cruelty, they ſhould be taught the contrary Uſage. For the Cuſtom of Tormenting and Killing of Beaſts, will, by Degrees, harden their Minds even towards Men; and they who delight in the Suffering and Deſtruction of inferiour Creatures, will not be apt to be very compaſſionate, or benign to thoſe of their own kind. Our Practice takes Notice of this in the Exclusion of *Butchers* from Juries of Life and Death. Children ſhould from the beginning be bred up in an Abhorrence of *killing*, or tormenting any living Creature; and be taught not to *ſpoil* or deſtroy

ſtroy any thing, unleſs it be for the Preſervation or Advantage of ſome other, that is Nobler. And truly, if the Preſervation of all Mankind, as much as in him lies, were every one's Perſwaſion, as indeed it is every one's Duty, and the true Principle to regulate our Religion, Politicks and Morality by, the World would be much quieter, and better natur'd than it is. But to return to our preſent Buſineſs; I cannot but commend both the Kindneſs and Prudence of a Mother I knew, who was wont always to indulge her Daughters, when any of them deſired Dogs, Squirils, Birds, or any ſuch things, as young Girls uſe to be delighted with: But then, when they had them, they muſt be ſure to keep them well and look diligently after them, that they wanted nothing, or were not ill uſed. For if they were negligent in their Care of them, it was counted a great Fault, which often forfeited their Poſſeſſion, or at leaſt they fail'd not to be rebuked for it; whereby they were early taught Diligence and good Nature. And indeed, I think People ſhould be accuſtomed, from their Cradles, to be tender to all ſenſible Creatures, and to ſpoil or *waſte* nothing at all.

This Delight they take in *doing of Miſchief*, whereby I mean ſpoiling of any thing to no purpoſe; but more eſpecially the Pleaſure they take to put any thing in Pain, that is capable of it, I cannot perſwade

ſwade my ſelf to be any other than a foreign and introduced Diſpoſition, an Habit borrowed from Cuſtom and Converſation. People teach Children to ſtrike, and laugh, when they hurt, or ſee harm come to others: And they have the Examples of moſt about them, to confirm them in it. All the Entertainment and talk of Hiſtory is of nothing almoſt but Fighting and Killing: And the Honour and Renown, that is beſtowed on Conquerours (who for the moſt part are but the great Butchers of Mankind) farther miſlead growing Youth, who by this means come to think Slaughter the laudable Buſineſs of Mankind, and the moſt Heroick of Vertues. By theſe Steps unnatural Cruelty is planted in us; and what Humanity abhors, Cuſtom reconciles and recommends to us, by laying it in the way to Honour. Thus, by Faſhion and Opinion, that comes to be a Pleaſure, which in it ſelf neither is, nor can be any. This ought carefully to be watched, and early remedied; ſo as to ſettle and cheriſh the contrary, and more natural Temper of Benignity and *Compaſſion* in the room of it: But ſtill by the ſame gentle Methods, which are to be applied to the other two Faults before mentioned. It may not perhaps be unreaſonable here to add this farther Caution, *viz.* That the Miſchiefs, or Harms, that come by Play, Inadvertency, or Ignorance, and were not known to be Harms, or deſigned

deſigned for Miſchief's ſake, though they may perhaps be ſomtimes of conſiderable Damage, yet are not at all, or but very gently, to be taken Notice of. For this, I think, I cannot too often inculcate, That whatever Miſcarriage a Child is Guilty of, and whatever be the conſequence of it, the thing to be regarded in taking Notice of it, is only what Root it ſprings from, and what Habit it is like to eſtabliſh; And to that the Correction ought to be directed, and the Child not to ſuffer any Punithment, for any Harm which may have come by his Play or Inadvertency. The Faults to be amended lie in the Mind; and if they are ſuch, as either Age will cure or no ill Habits will follow from; The preſent Action, whatever diſpleaſing Circumſtances it may have, is to be paſſed by, without any Animadverſion.

§. 117. Another way to inſtill Sentiments of Humanity, and to keep them lively in young Folks, will be, to accuſtom them to Civility in their Language and Deportment, towards their Interiours and the meaner ſort of People, particularly Servants. It is not unuſual to obſerve the Children in Gentlemens Families, treat the Servants of the Houſe with Domineering Words, Names of Contempt, and an imperious Carriage; as if they were of another Race, and Species beneath them. Whether ill Example, the Advantage of Fortue, or their natural Va-

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nity inſpire this Haughtineſs, it ſhould be prevented, or weeded out; and a gentle, courteous, affable Carriage towards the lower Ranks of Men, placed in the room of it. No part of their Superiority will be hereby loſt; but the Diſtinction increaſed, and their Authority ſtrengthen'd; when Love in Inferiours is joyn'd to outward Reſpect; and an Eſteem of the Perſon, has a Share in their Submiſſion: And Domeſticks will pay a more ready and cheerful Service, when they find themſelves not ſpurn'd, becauſe Fortune has laid them below the Level of others. at their Maſters Feet. Children ſhould not be ſuffer'd to looſe the Conſideration of Humane Nature, in the Shufflings of outward Conditions. The more they have, the better humour'd they ſhould be taught to be; and the more compaſſionate, and gentle to thoſe of their Brethren, who are placed lower, and have ſcantier Portions. If they are ſuffer'd from their Cradles to treat Men ill and rudely, becauſe, by their Father's Title, they think they have a little Power over them, at beſt it is ill bred, and if Care be not taken, will by degrees, nurſe up their natural Pride into an habitual Contempt of thoſe beneath them. And where will that probably end? but in Oppreſſion and Cruelty?

Curioſity.

§. 118. Curioſity in Children (which I had occaſion juſt to mention §. 103.) is but an Appetite after Knowledge; and therefore ought to be encouraged

encouraged in them, not only as a good Sign, but as the great Inſtrument Nature has provided, to remove that Ignorance they were born with; and which, without this buſie *Inquiſitiveneſs*, will make them dull and uſeleſs Creatures. The ways to encourage it, and keep it active and buſie, are, I ſuppoſe, theſe following:

1. Not to check or diſcountenance any *Enquiries* he ſhall make, nor ſuffer them to be laugh'd at; but to *Anſwer* all his *Queſtions*, and *explain* the Matters, he deſires to know, ſo as to make them as much intelligible to him, as ſuits the Capacity of his Age and Knowledge. But confound not his Underſtanding with Explications or Notions, that are above it: Or with the Variety or Number of things that are not to his preſent purpoſe. Mark what 'tis his Mind aims at in the *Queſtion*, and not what Words he expreſſes it in: And when you have informed and ſatisfi d him in that, you ſhall ſee how his Thoughts will enlarge themſelves, and how by fit Anſwers he may be led on farther than perhaps you could imagine. For Knowledge is grateful to the Underſtanding, as Light to the Eyes: Children are pleaſed and delighted with it exceedingly, eſpecially if they ſee, that their *Enquiries* are regarded, and that their Deſire of Knowing, is encouraged and commended. And I doubt not, but one great Reaſon, why many Children abandon themſelves wholly to ſilly Sports, and

and trifle away all their time inſipidly, is, becauſe they have found their *Curioſity* baulk'd, and their *Enquiries* neglected. But had they been treated with more Kindneſs and Reſpect, and their *Queſtions* anſwered, as they ſhould, to their Satisfaction; I doubt not but they would have taken more Pleaſure, in Learning and Improving their Knowledge, wherein there would be ſtill Newneſs and Variety, which is what they are delighted with, than in returning over and over to the ſame Play and Play-things.

§. 119. 2. To this ſerious Anſwering their *Queſtions*, and informing their Underſtandings, in what they deſire, as if it were a Matter that needed it, ſhould be added ſome peculiar ways of *Commendation*. Let others whom they eſteem, be told before their Faces of the Knowledge they have in ſuch and ſuch things; and ſince we are all, even from our Cradles, vain and proud Creatures, let their Vanity be flattered with Things, that will do them good; and let their Pride ſet them on work on ſomething which may turn to their Advantage. Upon this ground you ſhall find, that there cannot be a greater Spur to the attaining what you would have the Eldeſt learn, and know himſelf, than to ſet him upon *teaching* it *his younger Brothers* and Siſters.

§. 120. 3. As Children's *Enquiries* are not to be ſlighted; ſo alſo great care is to be taken, that they *never* receive *Deceitful* and

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Eluding Anſwers. They eaſily perceive when they are ſlighted, or deceived; and quickly learn the Trick of Neglect, Diſſimulation and Falſhood, which they obſerve others to make Uſe of. We are not to intrench upon Truth in any Converſation, but leaſt of all with Children; ſince if we play falſe with them, we not only deceive their Expectation, and hinder their Knowledge, but corrupt their Innocence, and teach them the worſt of Vices. They are Travellers newly arrived in a ſtrange Country, of which they know nothing: We ſhould therefore make Conſcience not to miſlead them. And though their *Queſtions* ſeem ſometimes not very material, yet they ſhould be ſeriouſly anſwer'd: For however they may appear to us (to whom they are long ſince known) *Enquiries* not worth the making; they are of Moment to thoſe, who are wholly Ignorant. Children are Strangers to all we are acquainted with; and all the things they meet with, are at firſt unknown to them, as they once were to us: And happy are they who meet with civil People, that will comply with their Ignorance, and help them to get out of it.

If you or I now ſhould be ſet down in *Japan*, with all our Prudence and Knowledge about us, a Conceit whereof makes us perhaps, ſo apt to ſlight the Thoughts and *Enquiries* of Children; ſhould we, I ſay, be ſet down in *Japan*, we ſhould, no doubt (if we

we would inform our ſelves of what is there to be known aſk a Thouſand Queſtions, which, to a ſupercilious or inconſiderate *Japaner*, would ſeem very idle and impertinent; though to us they would be very material and of Importance to be reſolved; and we ſhould be glad to find a Man ſo complaiſant and courteous, as to ſatisfie our Demands, and inſtruct our Ignorance.

When any new thing comes in their way, Children uſually aſk, the common *Queſtion* of a Stranger: *What is it?* Whereby they ordinarily mean nothing but the Name; and therefore to tell them how it is call'd, is uſually the proper Anſwer to that Demand. The next Queſtion uſually is: *What is it for?* And to this it ſhould be anſwered truly and directly: The uſe of the thing ſhould be told, and the way explained, how it ſerves to ſuch a Purpoſe, as far as their Capacities can comprehend it. And ſo of any other Circumſtances they ſhall aſk about it; not turning them going, till you have given them all the Satisfaction they are capable of; and ſo leading them by your Anſwers into farther Queſtions. And perhaps to a grown Man, ſuch Converſation will not be altogether ſo idle and inſignificant, as we are apt to imagine. The native and untaught Suggeſtions of inquiſitive Children, do often offer things, that may ſet a conſidering Man's Thoughts on work. And I think there is frequently more to be learn'd from the

the unexpected Queſtions of a Child, than the Diſcourſes of Men, who talk in a road, according to the Notions they have borrowed, and the Prejudices of their Education.

§. 121. 4. Perhaps it may not ſometimes be amiſs to excite their Curioſity, by bringing ſtrange and new things in their way, on purpoſe to engage their Enquiry and give them Occaſion to inform themſelves about them: And if by chance their Curioſity leads them to aſk, what they ſhould not know; it is a great deal better to tell them plainly, That it is a thing that belongs not to them to know, than to pop them off with a Fallhood, or a Frivolous Anſwer.

§. 122. *Pertneſs*, that appears ſometimes ſo early, proceeds from a Principle, that ſeldom accompanies a ſtrong Conſtitution of Body, or ripens into a ſtrong Judgment of Mind. If it were deſirable to have a Child a more Brisk Talker, I believe there might be ways found to make him ſo: But, I ſuppoſe a wiſe Father had rather that his Son ſhould be able and uſeful, when a Man, than pretty Company, and a Diverſion to others, whilſt a Child: Though if that too were to be conſider'd, I think I may ſay, there is not ſo much Pleaſure to have a Child prattle agreeably, as to reaſon well. Encourage therefore his *Inquiſitiveneſs* all you can, by ſatisfying his Demands, and in orming his Judgment, as far as it is capable. When his Reaſons are any way tolerable, let him find the Credit and

and Commendation of it; And when they are quite out of the way, let him without being laugh'd at for his Miſtake, be gently put into the right; And if he ſhew a forwardneſs to be reaſoning about things that come in his way, take care as much as you can, that no Body check this Inclination in him, or miſlead it by captious or fallacious ways of talking with him. For when all is done, this, as the higheſt and moſt important Faculty of our Minds, deſerves the greateſt Care and Attention in cultivating it; The right improvement, and exerciſe of our Reaſon, being the higheſt Perfection, that a Man can attain to in this Life.

Saun-tring. §. 123. Contrary to this buſie inquiſitive Temper there is ſometimes obſervable in Children, a *liſtleſs careleſneſs*, a want of regard to any thing, and a ſort of *trifling* even at their Buſineſs. This *Sauntering* Humour I look on, as one of the worſt Qualities can appear in a Child, as well as one of the hardeſt to be cured, where it is natural. But it being liable to be miſtaken in ſome Caſes, care muſt be taken to make a right Judgment concerning that *trifling* at their Books or Buſineſs, which may ſometimes be complained of in a Child. Upon the firſt ſuſpicion a Father has, that his Son is of a *Sauntering* Temper, he muſt carefully obſerve him, whether he be *liſtleſs* and *indifferent* in all his Actions, or whether in

in ſome things alone he be ſlow and ſluggiſh, but in others vigorous and eager. For tho' he find that he does loyter at his Book, and let a good deal of the time, he ſpends in his Chamber or Study, run idly away; he muſt not preſently conclude, that this is from a *Sauntering* Humour in his Temper. It may be childiſhneſs, and a preferring ſomething to his Study, which his Thoughts run on: And he diſlikes his Book, as is natural, becauſe it is forced upon him as a Taſk. To know this perfectly, you muſt watch him at play, when he is out of his Place and time of Study, following his own Inclinations; and See there, whether he be ſtirring and active; whether he deſigns any thing, and with labour and eagerneſs purſues it, till he has accompliſhed what he aimed at; or whether he *lazily* and *liſtleſly dreams away his time*. If this his Sloth be only when he is about his Book, I think it may be eaſily cured. If it be in his Temper, it will require a little more Pains and Attention to remedy it.

§. 124. If you are ſatisfied by his earneſtneſs at play, or any thing elſe he ſets his Mind on, in the intervals between his Hours of Buſineſs, that he is not of himſelf inclined to *lazineſs*, but that only want of Reliſh of his Book makes him negligent, and *ſluggiſh* in his application to it. The firſt ſtep is to try by talking to him kindly of the folly and inconvenience of it, whereby he loſes a good part of his time, which he might

have

have for his diverſion: But be ſure to talk calmly and kindly, and not much at firſt, but only theſe plain Reaſons in ſhort. If this prevails, you have gain'd the point in the moſt deſirable way, which is that of Reaſon and Kindneſs. If this ſofter application prevails not, try to ſhame him out of it, by laughing at him for it, aſking every day, when he comes to Table, if there be no Strangers there, how long he was that Day about his Buſineſs; And if he has not done it, in the time he might be well ſuppoſed to have diſpatch'd it, expoſe and turn him into ridicule for it; but mix no chiding; only put on a pretty cold Brow towards him, and keep it till he reform; and let his Mother, Tutor, and all about him do ſo too. If this work not the Effect you deſire, then tell him he ſhall be no longer troubled with a Tutor to take Care of his Education, you will not be at the Charge to have him ſpend his Time idly with him; but ſince he preferrs This or That [whatever Play he delights in] to his Book, that only he ſhall do; and ſo in earneſt ſet him to work on his beloved Play, and keep him ſteadily, and in earneſt, to it Morning and Afternoon, till he be fully ſurfeited, and would, at any Rate, change it for ſome Hours at his Book again. But when you thus ſet him his Taſk of Play, you muſt beſure to look after him your ſelf, or ſet ſome Body elſe to do it that may conſtantly ſee him employed

ployed in it, and that he be not permitted to be idle at that too. I ſay, your ſelf look after him; for it is worth the Father's while, whatever Buſineſs he has, to beſtow Two or Three Days upon his Son, to cure ſo great a Miſchief as his *ſauntring* at his Buſineſs.

§. 125. This is what I propoſe, if it be *Idleneſs* not from his general Temper, but a peculiar or acquir'd Averſion to Learning, which you muſt be careful to examine and diſtinguiſh. But though you have your Eyes upon him, to watch what he does with the Time which he has at his own Diſpoſal, yet you muſt not let him perceive that you or any Body elſe do ſo; for that may hinder him from following his own Inclination, which he being full of, and not daring, for fear of you, to proſecute what his Head and Heart are ſet upon, he may neglect all other Things, which then he reliſhes not, and ſo may ſeem to be idle and liſtleſs, when in truth it is nothing but being intent on that, which the fear of your Eye or Knowledge keeps him from executing. To be clear in this Point, the Obſervation muſt be made when you are out of the Way, and he not ſo much as under the Reſtraint of a Suſpicion that any Body has an Eye upon him. In thoſe Seaſons of perfect Freedom let Some-body you can truſt mark how he ſpends his Time, whether he unactively loiters it away when, without any Check, he is left to his own Inclination

Inclination. Thus, by his employing of ſuch Times of Liberty, you will eaſily diſcern whether it be *Liſtleſneſs* in his Temper, or Adverſion to his Book that makes him *ſaunter* away his Time of Study.

§. 126 If ſome Defect in his Conſtitution has caſt a Damp on his Mind, and he be naturally liſtleſs and dreaming, this unpromiſing Diſpoſition is none of the eaſieſt to be dealt with, becauſe, generally, carrying with it an Unconcernedneſs for the future, it wants the Two great Springs of Action, *Foreſight* and *Deſire*; which how to plant and increaſe, where Nature has given a cold and contrary Temper, will be the Queſtion. As ſoon as you are ſatisfied that this is the Caſe, you muſt carefully enquire whether there be nothing he delights in: Inform your ſelf, what it is he is moſt pleaſed with; and if you can find any particular Tendency his Mind hath, increaſe it all you can, and make uſe of that to ſet him on work, and to excite his Induſtry. If he loves Praiſe, or Play, or fine Cloaths, *&c.* or, on the other Side, dreads Pain, Diſgrace, or your Diſpleaſure, *&c.* whatever it be that he loves moſt, except it be Sloth (for that will never ſet him on work) let that be made uſe of to quicken him, and make him beſtir himſelf. For in this *liſtleſs Temper* you are not to fear an Exceſs of Appetite (as in all other Caſes) by cheriſhing it. 'Tis that which you want, and therefore

fore muſt labour to raiſe and increaſe; for where there is no Deſire there will be no Induſtry.

§. 127. If you have not Hold enough upon him this Way to ſtir up Vigour and Activity in him, you muſt employ him in ſome conſtant bodily Labour, whereby he may get an Habit of doing ſomething. The keeping him hard to ſome Study where the better Way to get him an Habit of exerciſing and applying his Mind. But becauſe this is an inviſible Attention, and no Body can tell when he is or is not idle at it, you muſt find bodily Employments for him, which he muſt be conſtantly buſied in and kept to; and if they have ſome little Hardſhip and ſhame in them it may not be the worſe, that they may the ſooner weary him, and make him deſire to return to his Book. But be ſure, when you exchange his Book for his other Labour, ſet him ſuch a Taſk, to be done in ſuch a Time, as may allow him no Opportunity to be idle. Only after you have by this Way brought him to be attentive and induſtrious at his Book, you may, upon his diſpatching his Study within the Time ſet him, give him, as a Reward, ſome Reſpit from his other Labour; which you may diminiſh as you find him grow more and more ſteddy in his Application, and at laſt wholly take off, when his *ſauntring* at his Book is cured.

§. 128. We formerly obſerved, that Variety and Freedom was That that delighted Children, and recommended their Plays to them; and that therefore their Book, or any Thing we would have them learn, ſhould not be enjoined them as *Buſineſs*. This their Parents, Tutors, and Teachers are apt to forget, and their Impatience to have them buſied in what is fit for them to do, ſuffers them not to deceive them into it: But by the frighted Injunctions they meet with, Children quickly diſtinguiſh between what is required of them, and what not. When this Miſtake has once made his Book uneaſy to him, the Cure is to be applied at the other End. And ſince it will be then too late to endeavour to make it a Play to him, you muſt take the contrary Courſe; obſerve what Play he is moſt delighted with; enjoin that, and make him play ſo many Hours every Day, not as a Puniſhment for playing, but as if it were the Buſineſs required of him. This, if I miſtake not, will in a few Days, make him ſo weary of his moſt beloved Sport, that he will prefer his Book, or any Thing, to it, eſpecially if it may redeem him from any Part of the Taſk of Play is ſet him, and he may be ſuffered to employ ſome Part of the Time deſtined to his *Taſk of Play* in his Book, or ſuch other Exerciſe as is really uſeful to him. This I at leaſt think a better

ter Cure than that Forbidding, (which uſually increaſes the Deſire) or any other Puniſhment ſhould be made Uſe of to remedy it: For when you have once glutted his Appetite (which may ſafely be done in all Things but eating and drinking) and made him ſurfeit of what you would have him avoid, you have put into him a Principle of Averſion, and you need not ſo much fear afterwards his longing for the ſame Thing again.

§. 129. This I think is ſufficiently evident, That Children generally hate to be idle. All the Care then is, that their buſy Humour ſhould be conſtantly employ'd in ſomething of uſe to them; which, if you will attain, you muſt make what you would have them do a Recreation to them, and not a *Buſineſs*. The Way to do this, ſo that they may not perceive you have any Hand in it, is this propoſed here; *viz.* To make them weary of that which you would not have them do, by enjoining and making them under ſome Pretence or other do it, till they are ſurfeited. For Example; Does your Son play at Top and Scourge too much? Enjoin him to play ſo many Hours every Day, and look that he do it; and you ſhall ſee he will quickly be ſick of it, and willing to leave it. By this Means making the Recreations you diſlike a *Paſtime* to him, he will of himſelf with Delight betake himſelf

ſelf to thoſe Things you would have him do, eſpecially if they be propoſed as Rewards for having performed his *Taſk* in that Play is commanded him. For if he be ordered every Day to whip his Top, ſo long as to make him ſufficiently weary, do you not think he will apply himſelf with Eagerneſs to his Book, and with for it, if you promiſe it him as a Reward of having whipped his Top luſtily, quite out all the Time that is ſet him? Children, in the Things they do, if they comport with their Age, find little Difference ſo they may be doing: The Eſteem they have for one Thing above another they borrow from others; ſo that what thoſe about them make to be a Reward to them, will really be ſo. By this Art it is in their Governour's Choice, whether *Scotch-hoppers* ſhall reward their *Dancing*, or *Dancing* their *Scotch-hoppers*; whether Peg-Top, or Reading; playing at Trap, or ſtudying the Globes, ſhall be more acceptable and pleaſing to them; all that they deſire being to be buſy, and buſy, as they imagine, in Things of their own Choice, and which they receive as Favours from their Parents, or others, for whom they have Reſpect, and with whom they would be in Credit A Sett of Children thus ordered, and kept from the ill Example of others, would all of them, I ſuppoſe, with as much Earneſtneſs and Delight, learn to read, write, and what elſe one would

would have them, as others do their ordinary Plays: And the Eldeſt being thus entered, and this made the Faſhion of the Place, it would be as impoſſible to hinder them from learning the one, as it is ordinarily to keep them from the other.

§. 130. Play-things, I think, Children ſhould have, and of divers Sorts; but ſtill to be in the Cuſtody of their Tutors, or ſome Body elſe, whereof the Child ſhould have in his Power but one at once, and ſhould not be ſuffered to have another but when he reſtored that. This teaches them betimes to be careful of not loſing or ſpoiling the Things they have, whereas Plenty and Variety in their own keeping, makes them wanton and careleſs, and teaches them from the Beginning to be Squanderers and Waſters. Theſe, I confeſs, are little Things, and ſuch as will ſeem beneath the Care of a Governour; but nothing that may form Children's Minds is to be over-look'd and neglected, and whatſoever introduces Habits and ſettles Cuſtoms in them, deſerves the Care and Attention of their Governours, and is not a ſmall Thing in its Conſequences. *Play-Games.*

One Thing more about Childrens Play-things may be worth their Parents Care; Though it be agreed they ſhould have of ſeveral Sorts, yet, I think, they ſhould have none bought for them. This will hinder that great Variety they are often

over-charged with, which ſerves only to teach the Mind to wander after Change and Superfluity, to be unquiet, and perpetually ſtretching it ſelf after ſomething more ſtill, though it knows not what, and never to be ſatisfied with what it hath. The Court that is made to People of Condition in ſuch kind of Preſents to their Children, does the little one great harm. By it they are taught Pride, Vanity and Covetouſneſs, almoſt before they can ſpeak: And I have known a young Child ſo diſtracted with the Number and Variety of his Play-games, that he tired his Maid every Day to look them over; and was ſo accuſtomed to Abundance, that he never thought he had enough, but was always aſking, What more? what more? what new Thing ſhall I have? A good Introduction to moderate Deſires, and the ready Way to make a contented happy Man!

How then ſhall they have the Play-Games you allow them, if none muſt be bought for them? I anſwer, They ſhould make them themſelves, or at leaſt endeavour it, and ſet themſelves about it; till then they ſhould have none, and till then they will want none of any great Artifice. A ſmooth Pebble, a Piece of Paper, the Mothers Bunch of Keys, or any Thing they cannot hurt themſelves with, ſerves as much to divert little Children as thoſe more chargeable and curious Toys from the Shops, which

which are preſently put out of order and broken. Children are never dull or out of Humour for want of ſuch Play-things, unleſs they have been uſed to them, when they are little, whatever occurs ſerves the Turn; and as they grow bigger, if they are not ſtored by the expenſive Folly of others, they will make them themſelves. Indeed, when they once begin to ſet themſelves to work about any of their Inventions, they ſhould be taught and aſſiſted; but ſhould have nothing whilſt they lazily ſit ſtill, expecting to be furniſh'd from other Hands, without imploying their own. And if you help them where they are at a Stand, it will more endear you to them than any chargeable Toys you ſhall buy for them. Play-things which are above their Skill to make, as Tops, Gigs, Battledors, and the like, which are to be uſed with Labour, ſhould indeed be procured them: Theſe 'tis convenient they ſhould have, not for Variety but Exerciſe; but theſe too ſhould be given them as bare as might be. If they had a Top, the ſcourge-ſtick and Leather-ſtrap ſhould be left to their own making and fitting. If they ſit gaping to have ſuch Things drop into their Mouths, they ſhould go without them. This will accuſtom them to ſeek for what they want in themſelves, and in their own Endeavours; whereby they will be taught Moderation in their Deſires, Application, Induſtry,

Thought, Contrivance, and good Husbandry; Qualities that will be useful to them when they are Men, and therefore cannot be learn'd too soon, nor fix'd too deep. All the Plays and Diversions of Children should be directed towards good and useful Habits, or else they will introduce ill ones. Whatever they do leaves some Impression on that tender Age, and from thence they receive a Tendency to Good or Evil: And whatever hath such an Influence ought not to be neglected.

Lying. §. 131. *Lying* is so ready and cheap a Cover for any Miscarriage, and so much in fashion amongst all Sorts of People, that a Child can hardly avoid observing the Use is made of it on all Occasions, and so can scarce be kept, without great Care, from getting into it. But it is so ill a Quality, and the Mother of so many ill ones that spawn from it, and take Shelter under it, that a Child should be brought up in the greatest Abhorrence of it imaginable. It should be always (when occasionally it comes to be mentioned) spoke of before him with the utmost Detestation, as a Quality so wholly inconsistent with the Name and Character of a Gentleman, that no Body of any Credit can bear the Imputation of a Lye; a mark that is judg'd the utmost Disgrace, which debases a Man to the lowest Degree of a shameful Meanness, and ranks him with the most contemptible

contemptible Part of Mankind, and the abhorred Raſcality; and is not to be endured in any one who would converſe with People of Condition, or have any Eſteem or Reputation in the World. The firſt Time he is found in a *Lye*, it ſhould rather be wondered at as a monſtrous Thing in him, than reproved as an ordinary fault. If that keeps him not from relapſing, the next Time he muſt be ſharply rebuked, and fall into the State of great Diſpleaſure of his Father and Mother, and all about him, who take Notice of it. And if this Way work not the Cure, you muſt come to Blows; for after he has been thus warned, a premeditated *Lye* muſt always be looked upon as Obſtinacy, and never be permitted to 'ſcape unpuniſhed,

§. 122. Children, afraid to have their Faults ſeen in their naked Colours, will, like the reſt of the Sons of *Adam*, be apt to make *Excuſes*. This is a Fault uſually bordering upon, and leading to Untruth, and is not to be indulged in them; but yet it ought to be cured rather with Shame than Roughneſs. If therefore when a Child is queſtioned for any Thing, his firſt Anſwer be an *Excuſe*, warn him ſoberly to tell the Truth; and then if he perſiſts to ſhuffle it off with a *Falſhood*, he muſt be chaſtiſed; but if he directly confeſs, you muſt commend his Ingenuity, and pardon the Fault be it what it will, and pardon *Excuſes.*

it ſo that you never ſo much as reproach him with it, or mention it to him again: For if you would have him in love with Ingenuity, and by a conſtant Practice make it habitual to him, you muſt take care that it never procure him the leaſt Inconvenience; but on the contrary, his own Confeſſion bringing always with it perfect Impunity, ſhould be beſides incouraged by ſome Marks of Approbation. If his *Excuſe* be ſuch at any Time that you cannot prove it to have any Falſhood in it, let it paſs for true, and be ſure not to ſhew any Suſpicion of it. Let him keep up his Reputation with you as high as is poſſible; for when once he finds he has loſt that, you have loſt a great, and your beſt hold upon him. Therefore let him not think he has the Character of a Liar with you, as long as you can avoid it without flattering him in it. Thus ſome Slips in Truth may be over-looked. But after he has once been corrected for a *Lye*, you muſt be ſure never after to pardon it in him, whenever you find, and take notice to him that he is guilty of it: For it being a Fault which he has been forbid, and may, unleſs he be wilful, avoid, the repeating of it is perfect Perverſeneſs, and muſt have the Chaſtiſement due to that Offence.

§ 132. This is what I have thought concerning the general Method of educating a young Gentleman; which, though I am apt to ſuppoſe may have ſome Influence on the whole

whole Courſe of his Education, yet I am far from imagining it contains all thoſe Particulars which his growing Years or peculiar Temper may require. But this being premiſed in general, we ſhall, in the next Place, deſcend to a more particular Conſideration of the ſeveral Parts of his Education.

§. 134. That which every Gentleman (that takes any Care of his Education) deſires for his Son, beſides the Eſtate he leaves him, is contain'd (I ſuppoſe) in theſe Four Things, *Vertue*, *Wiſdom*, *Breeding* and *Learning*, I will not trouble my ſelf whether theſe Names do not ſome of them ſometimes ſtand for the ſame Thing, or really include one another. It ſerves my Turn here to follow the popular Uſe of theſe Words; which, I preſume, is clear enough to make me be underſtood, and I hope there will be no Difficulty to comprehend my Meaning.

§. 135. I place *Vertue* as the firſt and moſt neceſſary of thoſe Endowments, that belong to a Man or a Gentleman; as abſolutely requiſite to make him valued and beloved by others, acceptable or tolerable to himſelf. Without that I think, he will be happy neither in this, nor the other World.

God.

§. 136. As the Foundation of this, there ought very early to be imprinted on his Mind a true Notion of *God*, as of the independent Supreme Being, Author

Author and Maker of all Things, from whom we receive all our Good, who loves us, and gives us all Things. And conſequent to this, inſtill into him a Love and Reverence of this Supreme Being. This is enough to begin with, without going to explain this matter any farther; for fear, leaſt by talking too early to him of Spirits, and being unſeaſonably forward to make him underſtand the incomprehenſible Nature of that infinite Being, his Head be either fill'd with falſe, or perplexed with unintelligible Notions of him. Let him only be told upon occaſion, that *God* made and governs all Things, hears and ſees every Thing, and does all manner of Good to thoſe that love and obey him. You will find that being told of ſuch a *God*, other Thoughts will be apt to riſe up faſt enough in his Mind about him; which, as you obſerve them to have any miſtakes, you muſt ſet right. And I think it would be better if Men generally reſted in ſuch an Idea of *God*, without being too Curious in their Notions about a Being, which all muſt acknowledge incomprehenſible; whereby many, who have not ſtrength and clearneſs of Thought, to diſtinguiſh between what they can and what they cannot know, run themſelves into Superſtition or Atheiſm, making *God* like themſelves, or (becauſe they cannot comprehend any thing elſe) none at all. And I am apt to think, the keeping Children conſtantly

Morning

Morning and Evening to acts of Devotion to God, as to their Maker, Preſerver and Benefactor, in ſome plain and ſhort Form of Prayer, ſuitable to their Age and Capacity, will be of much more uſe to them in Religion, Knowledge and Vertue, than to diſtract their Thoughts with curious Enquiries into his inſcrutable Eſſence and Being.

Spirits.

§. 137. Having by gentle Degrees, as you find him capable of it, ſettled ſuch an Idea of God in his Mind, and taught him to *pray* to him, and *praiſe* him, as the Author of his Being, and of all the good he does or can enjoy; forbear any Diſcourſe of other *Spirits*, till the mention of them coming in his way, upon occaſion hereafter to be ſet down, and his reading the Scripture-hiſtory, put him upon that enquiry.

Goblins.

§. 138. But even then, and always whilſt he is Young, be ſure to preſerve his tender Mind from all Impreſſions and Notions of *Spirits* and *Goblins*, or any fearful Apprehenſions in the dark. This he will be in danger of from the indiſcretion of Servants, whoſe uſual Method it is to awe Children, and keep them in ſubjection, by telling them of *Raw-Head* and *Bloody-Bones*, and ſuch other Names, as carry with them the Idea's of ſome thing terrible and hurtful, which they have reaſon to be afraid of, when alone, eſpecially in the dark.

dark. This muſt be carefully prevented. For though by this fooliſh way, they may keep them from little Faults, yet the Remedy is much worſe than the Diſeaſe; and there is ſtamped upon their Imaginations Ideas, that follow them with Terror and Affrightment. Such *Bug-bear* Thoughts once got into the tender Minds of Children, and being ſet on with a ſtrong impreſſion, from the Dread that accompanies ſuch Apprehenſions, ſink deep, and faſten themſelves ſo as not eaſily, if ever, to be got out again; and whilſt they are there, frequently haunt them with ſtrange Viſions, making Children daſtards when alone, and afraid of their Shadows and Darkneſs all their Lives after. I have had thoſe complain to me, when Men, who had been thus uſed when young; that though their Reaſon corrected the wrong Ideas they had taken in, and they were ſatisfied, that there was no cauſe to fear inviſible Beings more in the Dark, than in the Light, yet that theſe Notions were apt ſtill upon any occaſion to ſtart up firſt in their prepoſſeſs'd Fancies, and not to be removed without ſome Pains. And to let you ſee, how laſting frightful Images are, that take place in the Mind early, I ſhall here tell you a pretty remarkable but true Story. There was in [illegible] in the Weſt, a Man of [illegible] whom the Boys uſed to te[illegible] in their way: This Fellow one [illegible] in the Street one of

thoſe

thoſe Lads, that uſed to vex him, ſtep'd into a *Cutler*'s Shop he was near; and there ſeizing on a naked Sword, made after the Boy; who ſeeing him coming ſo armed, betook himſelf to his Feet, and ran for his Life; and by good luck, had Strength and Heels enough to reach his Fathers Houſe, before the Mad-man could get up to him. The Door was only latch'd; And when he had the Latch in his Hand, he turn'd about his Head to ſee how near his purſuer was, who was at the entrance of the Porch with his Sword up, ready to ſtrike, and he had juſt time to get in and clap too the Door to avoid the Blow, which though his Body eſcaped, his Mind did not. This frightning Idea made ſo deep an Impreſſion there, that it laſted many Years, if not all his Life after. For, telling this Story when he was a Man, he ſaid, That after-that time till then, he never went in at that Door (that he could remember) at any time, without looking back, whatever Buſineſs he had in his Head, or how little ſoever, before he came thither he thought of this Mad-man.

If Children were let alone, they would be no more afraid in the Dark, than in broad Sun-ſhine: They would in their turns as much welcome the one for Sleep, as the other to Play in. There ſhould be no diſtinction made to them by any Diſcourſe of more danger or *terrible Things* in the one, than the other: But if the folly of any one about

about them ſhould do them this Harm, and make them think, there is any difference between being in the dark and winking, you muſt get it out of their Minds as ſoon as you can; and let them know, That God, who made all Things good for them, made the Night that they might ſleep the better and the quieter; and that they being under his Protection, there is nothing in the dark to hurt them. What is to be known more of God and good Spirits is to be deferr'd till the time we ſhall hereafter mention; and of Evil Spirits, 'twill be well if you can keep him from wrong Fancies about them, till he is ripe for that ſort of Knowledge.

Truth. §. 139. Having laid the Foundations of Vertue in a true Notion of a God, ſuch as the Creed wiſely teaches, as far as his Age is capable, and by accuſtoming him to pray to him; The next thing to be taken Care of, is to keep him exactly to ſpeaking of *Truth*, and by all the ways imaginable inclining him to be *good natur'd*. Let him know that Twenty Faults are ſooner to be forgiven, than the *ſtraining of Truth*, to cover any one *by an Excuſe*. And to teach him betimes to love, and be *good natur'd* to others, is to lay early the true Foundation of an honeſt Man: All injuſtice generally ſpringing from too great Love of our ſelves, and too little of others.

Good Nature.

This

This is all I ſhall ſay of this Matter in general, and is enough for laying the firſt Foundations of Vertue in a Child as he grows up, the Tendency of his natural Inclination muſt be obſerved; which, as it inclines him, more than is convenient, on one or t'other ſide, from the right Path of Vertue, ought to have proper Remedies applied. For few of *Adam*'s Children are ſo happy, as not to be born with ſome Byaſs in their natural Temper, which it is the Buſineſs of Education either to take off, or counterbalance: But to enter into Particulars of this, would be beyond the Deſign of this ſhort Treatiſe of Education. I intend not a Diſcourſe of all the Vertues and Vices, and how each Vertue is to be attained, and every particular Vice by its peculiar Remedies cured. Though I have mentioned ſome of the moſt ordinary Faults, and the ways to be uſed in correcting them.

§. 140. *Wiſdom* I take, in the popular acceptation, for a Man's managing his Buſineſs ablely, and with fore-ſight, in this World. This is the product of a good natural Temper, application of Mind, and Experience together, and ſo above the reach of Children. The greateſt Thing that in them can be done towards it, is to hinder them, as much as may be, from being *Cunning*; which, being the Ape of *Wiſdom*, is the moſt diſtant from it that can be: *Wiſdom.*

be: And as an Ape, for the likeneſs it has to a Man, wanting what really ſhould make him ſo, is by ſo much the uglier. *Cunning* is only the want of Underſtanding; which, becauſe it cannot compaſs its ends by direct ways, would do it by a Trick, and Circumvention; and the Miſchief of it is, a *Cunning* Trick helps but once, but hinders ever after. No cover was ever made either ſo big, or ſo fine as to hide its ſelf. No Body was ever ſo *cunning* as to conceal their being ſo: And when they are once diſcovered, every Body is thin, every Body diſtruſtful of *crafty* Men; and all the World forwardly joyn to oppoſe and defeat them: Whilſt the open, fair, *wiſe* Man has every Body to make way for him, and goes directly to his Buſineſs. To accuſtom a Child to have true Notions of things, and not to be ſatisfied till he has them; To raiſe his Mind to great and worthy Thoughts; and to keep him at a diſtance from Fallhood, and Cunning, which has always a broad mixture of Falſhood in it; is the fitteſt preparation of a Child for *Wiſdom*. The reſt, which is to be learn'd from Time, Experience, and Obſervation, and an Acquaintance with Men, their Tempers, and Deſigns is not to be expected in the ignorance and inadvertency of Childhood, or the inconſiderate Heat and unwarineſs of Youth: All that can be done towards it, during this unripe Age, is as I have ſaid, to accuſtom them

them to Truth and Sincerity; to a ſubmiſſion to Reaſon; and as much as may be, to reflection on their own Actions.

§. 141. The next good Quality belonging to a Gentleman, is *good Breeding*. There are two Sorts of *ill Breeding*: The one a *ſheepiſh Baſhfulneſs*. And the other a *miſ-becoming Negligence and Diſreſpect* in our Carriage; Both which are avoided by duly obſerving this one Rule, *Not to think meanly of our ſelves, and not to think meanly of others.* *Breeding.*

§. 142. The firſt Part of this Rule, muſt not be underſtood in oppoſition to Humility, but to Aſſurance. We ought not to think ſo well of our ſelves, as to ſtand upon our own Value; and aſſume to our ſelves a Preference before others, becauſe of any Advantage, we may imagine, we have over them; but modeſtly to take what is offered, when it is our due. But yet we ought to think ſo well of our ſelves, as to perform thoſe Actions which are incumbent on, and expected of us, without diſcompoſure or diſorder; in whoſe preſence ſoever we are; keeping that reſpect and diſtance, which is due to every one's Rank and Quality. There is often in People, eſpecially Children, a clowniſh ſhamefac'dneſs, before Strangers, or thoſe above them: They are confounded in their Thoughts, Words, and Looks; and ſo loſe themſelves, in that confuſion, as not to be able to do any thing, or at leaſt not

not do with that freedom and gracefulneſs, which pleaſes, and makes them acceptable. The only Cure for this, as for any other Miſcarriage, is by uſe to introduce the contrary Habit. But ſince we cannot accuſtom our ſelves to converſe with Strangers, and Perſons of Quality, without being in their Company, nothing can cure this part of *Ill-Breeding*, but change and variety of Company, and that of Perſons above us.

§. 143. As the before-mentioned conſiſt in too great a concern, how to behave our ſelves towards others; ſo the other part of *Ill-breeding*, lies in the appearance of too *little care* of pleaſing, or *ſhewing reſpect* to thoſe we have to do with. To avoid this theſe two things are requiſite: Firſt, a diſpoſition of the Mind not to offend others; and, Secondly, the moſt acceptable, and agreeable way of expreſſing that Diſpoſition. From the one, Men are called *Civil*; from the other *Well faſhion'd*. The latter of theſe is that decency and gracefulneſs of Looks, Voice, Words, Motions, Geſtures, and of all the whole outward Demeanour, which takes in Company, and makes thoſe with whom we may Converſe, eaſie and well pleaſed. This is, as it were, the Language whereby that internal Civility of the Mind is expreſſed; which, as other Languages are, being very much governed by the Faſhion and Cuſtom of every Country, muſt, in the Rules and Practice of it, be learn'd chiefly from

from Obſervation, and the Carriage of thoſe, who are allow'd to be exactly *well-bred*. The other part, which lies deeper than the out ſide, is that general Good will and Regard for all People, which makes any one have a care not to ſhew, in his Carriage, any contempt, diſreſpect, or neglect of them; but to expreſs, according to the Faſhion and Way of that Country, a reſpect and value for them, according to their Rank and Condition. It is a diſpoſition of the mind that ſhews it ſelf in the Carriage whereby a Man avoids making any one uneaſie in Converſation.

I ſhall take notice of four qualities that are moſt directly oppoſite to this firſt, and moſt taking of all the Social Vertues. And from ſome one of theſe four it is that Incivility commonly has its riſe. I ſhall ſet them down, that Children may be preſerv'd or recover'd from their ill influence.

1. The Firſt is, a Natural *Roughneſs* which makes a Man uncomplaiſant to others, ſo that he has no deference for their inclinations, tempers, or conditions. 'Tis the ſure badge of a Clown not to mind what pleaſes or diſpleaſes thoſe he is with; and yet one may often find a Man in faſhionable cloaths give an unbounded ſwing to his own humour, and ſuffer it to juſtle or over-run any one that ſtands in its way, with a perfect indifferency how they take it. This is a Brutality that

Roughneſs.

that every one ſees and abhors, and no-body can be eaſy with: And therefore this finds no place in any one who would be thought to have the leaſt tincture of *Good-breeding*. For the very end and buſineſs of *Good-breeding* is to ſupple the natural ſtifneſs and ſo ſoften Mens Tempers that they may bend to a compliance and accommodate themſelves to thoſe they have to do with.

Contempt. 2. Contempt or want of due reſpect diſcovered either in looks, words, or geſture: This from whom ſoever it comes, brings alway uneaſineſs with it. For no body can contentedly bear being ſlighted.

Cenſoriouſneſs. 3. *Cenſoriouſneſs* and finding fault with others has a direct oppoſition to *Civility*. Men, whatever they are or are not guilty of would not have their faults diſplaid, and ſet in open view and broad day light before their own or other Peoples Eyes. Blemiſhes affixed to any one always carry ſhame with them: And the diſcovery or even bare imputation of any defect is not born without ſome uneaſineſs. *Rallery* is the moſt refined way of expoſing the faults of others. But becauſe it is uſually done with wit and good Language, and gives entertainment to the company, People are lead into a miſtake, that where it keeps within fair bounds there is no incivility in it. And ſo the pleaſantry of this ſort of Converſation

Rallery.

tion often introduces it amongſt People of the better rank; and ſuch Talkers are favourably heard and generally applauded by the laughter of the By-ſtanders on their ſide. But they ought to conſider, that the entertainment of the reſt of the Company is at the coſt of that one who is ſet out in their burleſque colours, who therefore is not without uneaſineſs, unleſs the ſubject for which he is rallied, be really in it ſelf matter of commendation. For then the pleaſant images and repreſentations, which make the *Rallery*, carrying praiſe as well as ſport with them, the rallied Perſon alſo finds his account, and takes part in the diverſion. But becauſe the right management of ſo nice and tickle a buſineſs, wherein a little ſlip may ſpoil all, is not every Body's talent, I think thoſe who would ſecure themſelves from provoking others, eſpecially all young People, ſhould carefully abſtain from *Rallery*, which by a ſmall miſtake or any wrong turn may leave upon the Mind of thoſe who are made uneaſie by it the laſting memory of having been picquantly, tho' wittily taunted for ſome thing cenſurable in them.

Contradiction.

Beſides Railery, *Contradiction* is a ſort of Cenſoriouſneſs wherein ill breeding often ſhews it ſelf. Complaiſance does not require that we ſhould always admit all the reaſonings or relations

lations that the company is entertain'd with, no nor ſilently to let paſs all that is vented in our hearing. The oppoſing the opinions, and rectifying the miſtakes of others, is what truth and charity ſometimes require of us, and civility does not oppoſe, if it be done with due caution and care of circumſtances. But there are ſome People that one may obſerve, poſſeſſed as it were with the ſpirit of Contradiction, that ſteadily and without regard to right or wrong oppoſe ſome one, or perhaps every one of the Company whatever they ſay. This is ſo viſible and outrageous a way of *Cenſuring* that no body can avoid thinking himſelf injur'd by it. All oppoſition to what another Man has ſaid is ſo apt to be ſuſpected of *Cenſorioufneſs*, and is ſo ſeldom received without ſome ſort of humiliation that it ought to be made in the gentleſt manner, and ſofteſt words can be found; and ſuch as with the whole Deportment may expreſs no forwardneſs to contradict. All marks of reſpect and good will ought to accompany it, that whilſt we gain the argument we may not loſe the eſteem of thoſe that hear us.

Captiouſneſs. 4. *Captiouſneſs* is another fault oppoſite to *Civility*, not only becauſe it often produces miſbecoming and provoking Expreſſions, and Carriage; but becauſe it is a tacit accuſation and reproach of ſome incivility taken notice of in thoſe

thoſe whom we are angry with. Such a ſuſpicion or intimation be born by any one without uneaſineſs. Beſides one angry body diſcompoſes the whole Company, and the harmony ceaſes upon any ſuch jaring.

The happineſs that all Men ſo ſteadily purſue, conſiſting in *Pleaſure*, it is eaſie to ſee why the *Civil*, are more acceptable than the uſeful. The Ability, Sincerity, and good Intention, of a Man of weight and worth, or a real Friend ſeldom atones for the uneaſineſs that is produced by his grave and ſolid Repreſentations. Power and Riches, nay Vertue it ſelf, are valued only as conducing to our Happineſs. And therefore he recommends himſelf ill to another as aiming at his Happineſs, who in the Service he does him, makes him uneaſy in the manner of doing them. He that knows how to make thoſe he converſes with eaſie without debaſing himſelf to low and ſervile flattery, has found the true art of living in the World, and being both welcome and valued every where. *Civility* therefore is what in the firſt place ſhould with great Care be made habitual to Children and young People.

§. 144. There is another Fault in good Manners, and that is *exceſs of Ceremony*, and an obſtinate perſiſting to force upon another, what is not his due, and what he cannot take without Folly or Shame. This ſeems *Breeding.*

rather a Deſign to expoſe than oblige: Or at leaſt looks like a conteſt for maſtery, and at beſt is but troubleſome, and ſo can be no Part of *Good-Breeding*, which has no other uſe or end, but to make People eaſie and ſatisfied in their converſation with us. This is a fault few young People are apt to fall into; but yet if they are ever guilty of it, or are ſuſpected to encline that way, they ſhould be told of it, and warned of this *Miſtaken Civility*. The Thing they ſhould endeavour and aim at in Converſation, ſhould be to ſhew Reſpect, Eſteem, and Good-will, by paying to every one that common Ceremony and Regard which is in civility due to them. To do this, without a ſuſpicion of Flattery, Diſſimulation, or Meanneſs, is a great Skill, which good Senſe, Reaſon, and good Company can only teach; but is of ſo much uſe in civil Life, that it is well worth the ſtudying.

§. 145. Though the managing our ſelves well in this part of our Behaviour, has the Name of *Good Breeding*, as if peculiarly the effect of Education; yet, as I have ſaid, young Children ſhould not be much perplexed about it; I mean about putting off their Hats and making Legs modiſhly. Teach them Humility, and to be good-natur'd, if you can, and this Sort of Manners will not be wanting: *Civility* being, in truth, nothing but a care not to ſhew any ſlighting, or contempt, of any one in Converſation.

verſation. What are the moſt allow'd and eſteem'd ways of expreſſing this, we have above obſerved. It is as peculiar and different, in ſeveral Countries of the World, as their Languages; and therefore if it be rightly conſidered, Rules and Diſcourſes, made to Children about it, are as uſeleſs and impertinent as it would be now and then to give a Rule or Two of the *Spaniſh* Tongue, to one that converſes only with *Engliſh*-men. Be as buſie as you pleaſe with Diſcourſes of *Civility* to your Son, ſuch as is his Company, ſuch will be his Manners. A Ploughman of your Neighbourhood, that has never been out of his Pariſh, read what Lectures you pleaſe to him, will be as ſoon in his Language as his Carriage, a Courtier; that is, in neither, will be more polite than thoſe he uſes to converſe with: And therefore of this, no other care can be taken till he be of an Age to have a Tutor put to him, who muſt not fail to be a well-bred Man. And, in good earneſt, if I were to ſpeak my Mind freely, ſo Children do nothing out of Obſtinacy, Pride, and ill Nature, 'tis no great Matter how they put off their Hats, or make Legs. If you can teach them to love and reſpect other People, they will, as their Age requires it, find ways to expreſs it acceptably to every one, according to the Faſhions they have been uſed to: And as to their Motions and Carriage of their Bo-

dies, a Dancing-Maſter, as has been ſaid, when it is fit, will teach them what is moſt becoming. In the mean time, when they are young, People expect not that Children ſhould be over-mindful of theſe Ceremonies; Careleſneſs is allow'd to that Age, and becomes them as well as Complements do grown People: Or at leaſt, if ſome very nice People will think it a fault, I am ſure it is a Fault, that ſhould be over-look'd, and left to Time, a Tutor and Converſation to cure. And therefore I think it not worth your while to have your Son (as I often ſee Children are) moleſted or chid about it: But where there is *Pride* or *Ill-nature* appearing in his Carriage, there he muſt be perſwaded or ſhamed out of it.

Though Children, when little, ſhould not be perplexed with Rules and Ceremonious parts of *Breeding*, yet there is a ſort of Unmannerlineſs very apt to grow up with young People, if not early reſtrain'd, and that is a Forwardneſs to *interrupt* others that are ſpeaking, and to ſtop them with ſome *Contradiction*. Whether the Cuſtom of Diſputing, and the Reputation of Parts and Learning uſually given to it, as if it were the only Standard and Evidence of Knowledge, make Young Men ſo forward to watch Occaſions, to correct others in their Diſcourſe; and not to ſlip any Opportunity of ſhewing their Talents; So it is, That I have found Scholars

Interruption.

lars moſt blam'd in this Point. There cannot be a greater Rudeneſs, than to *interrupt* another in the current of his Diſcourſe; for if there be not impertinent Folly in anſwering a Man before we know what he will ſay, yet it is a plain Declaration, that we are weary to hear him talk any longer: And, have a Diſeſteem of what he ſays, which we judging not fit to entertain the Company, deſire them to give Audience to us, who have ſomething to produce worth their Attention. This ſhews a very great Diſreſpect, and cannot but be offenſive: And yet, this is what almoſt all *Interruption* conſtantly carries with it. To which, if there be added, as is uſual, a *correcting* of any Miſtake, or a *contradiction* of what has been ſaid, 'tis a Mark of yet greater Pride and Self-conceitedneſs, when we thus intrude our ſelves for Teachers; and take upon us, either to ſet another right in his Story, or ſhew the Miſtakes of his Judgment.

I do not ſay this That I think there ſhould be no Difference of Opinions in Converſation, nor Oppoſition in Mens Diſcourſes: This would be to take away the greateſt Advantage of Society, and the Improvements are to be made by ingenious Company; where the light is to be got from the oppoſite Arguings of Men of Parts, ſhewing the different Sides of things, and their various Aſpects, and Probabilities,

would be quite loſt, if every one were obliged to aſſent to, and ſay after the firſt Speaker. 'Tis not the owning ones Diſſent from another, that I ſpeak againſt, but the manner of doing it. Young Men ſhould be taught not to be forward to *interpoſe* their Opinions, unleſs aſked, or when others have done and are ſilent; and then only by way of Enquiry, not Inſtruction. The poſitive aſſerting, and the Magiſterial Air ſhould be avoided; and when a general Pauſe of the whole Company affords an Opportunity, they may modeſtly put in their Queſtion as Learners.

This becoming Decency will not cloud their Parts, nor weaken the Strength of their Reaſon; but beſpeak the more favourable Attention, and give what they ſay the greater Advantage. An ill Argument, or ordinary Obſervation thus introduced, with ſome civil Preface of Deference and Reſpect to the Opinions of others, will procure them more Credit, and Eſteem, than the ſharpeſt Wit, or profoundeſt Science, with a rough, inſolent, or noiſy Management, which alway ſhocks the Hearers, leaves an ill Opinion of the Man, though he get the better of it in the Argument.

This therefore ſhould be carefully watched in young People, ſtopp'd in the Beginning, and the contrary Habit introduced in all their Converſation. And the rather, becauſe forwardneſs to talk, frequent *Interruptions*

ruptions in arguing, and loud *wrangling*, are too often obſervable amongſt grown People, even of Rank amongſt us. The *Indians*, whom we call Barbarous, obſerve much more Decency and Civility in their Diſcourſes and Converſation, giving one another a fair ſilent Hearing, till they have quite done; and then anſwering them calmly, and without Noiſe or Paſſion. And if it be not ſo in this civiliz'd Part of the World, we muſt impute it to a Neglect in Education, which has not yet reform'd this ancient Piece of Barbarity amongſt us. Was it not, think you, an entertaining Spectacle, to ſee two Ladies of Quality accidentally ſeated on the oppoſite Sides of a Room, ſet round with Company, fall into a Diſpute, and grow ſo eager in it, that in the Heat of their Controverſie, edging by Degrees their Chairs forwards they were in a little Time got up cloſe to one another in the middle of the Room; where they for a good while managed the Diſpute as fiercely as two Game-Cocks in the Pit, without minding or taking any notice of the Circle, which could not all the while forbear ſmiling? This I was told by a Perſon of Quality, who was preſent at the Combat, and did not omit to reflect upon the Indecencies, that warmth in *Diſpute* often runs People into; which ſince Cuſtom makes too frequent, Education ſhould take the more Care of. There is no Body but

Diſpute

condems this in others, though they overlook it in themſelves: and marry, who are ſenſible of it in themſelves, and reſolve againſt it, cannot yet get rid of an ill Cuſtom, which neglect in their Education, has ſuffer'd to ſettle into an Habit.

Company. §. 146. What has been above-ſaid concerning *Company*, would perhaps, if it were well reflected on, give us a larger Proſpect, and let us ſee how much farther its Influence reaches. 'Tis not the Modes of Civility alone, that are imprinted by *Converſation*: The tincture of Company ſinks deeper than the out-ſide; and poſſibly, if a true eſtimate were made of the Morality, and Religions of the World, we ſhould find, that the far greater part of Mankind received even thoſe Opinions and Ceremonies they would die for, rather from the Faſhions of their Countries, and the conſtant Practice of thoſe about them, than from any conviction of their Reaſons. I mention this only to let you ſee of what moment, I think, *Company* is to your Son, in all the parts of his Life, and therefore how much that one part is to be weighed, and provided for; it being of greater force to work upon him, than all you can do beſides.

Learning. §. 147. You will wonder, perhaps, that I put *Learning* laſt, eſpecially if I tell you I think it the leaſt part. This may ſeem ſtrange

in

in the Mouth of a Bookiſh Man; and this making uſually the chief, if not only buſtle and ſtir about Children; this being almoſt that alone, which is thought on, when People talk of Education, makes it the greater Paradox. When I conſider, what ado is made about a little *Latin* and *Greek*, how many Years are ſpent in it, and what a noiſe and buſineſs it makes to no purpoſe, I can hardly forbear thinking, that the Parents of Children ſtill live in fear of the School-maſter's Rod, which they look on as the only Inſtrument of Education; as a Language or two to be its whole Buſineſs. How elſe is it poſſible that a Child ſhould be chain'd to the Oar, Seven, Eight, or Ten of the beſt Years of his Life, to get a Language or two, which I think, might be had at a great deal cheaper rate of Pains and Time, and be learn'd almoſt in playing?

Forgive me therefore, if I ſay, I cannot with Patience think, that a young Gentleman ſhould be put into the Herd, and be driven with a Whip and Scourge, as if he were to run the Gantlet through the ſeveral Claſſes, *ad capiendum ingenii cultum.* What then, ſay you, would you not have him Write and Read? Shall he be more ignorant than the Clerk of our Pariſh, who takes *Hopkins* and *Sternhold* for the beſt Poets in the World, whom yet he makes worſe, than they are, by his ill Reading? Not ſo, not ſo faſt, I beſeech you. Reading, and Wri-

ting, and *Learning*, I allow to be neceſſary, but yet not the chief Buſineſs. I imagine you would think him a very fooliſh Fellow, that ſhould not value a Vertuous, or a Wiſe Man, infinitely before a great Scholar. Not but that I think *Learning* a great help to both in well diſpos'd Minds; but yet it muſt be confeſs'd alſo, that in others not ſo diſpos'd, it helps them only to be the more fooliſh, or worſe Men. I ſay this, that when you conſider of the Breeding of your Son, and are looking out for a Scool-Maſter, or a Tutor, you would not have (as is uſual) *Latin* and *Logick* only in your Thoughts. *Learning* muſt be had, but in the ſecond place, as ſubſervient only to greater Qualities. Seek out ſome Body, that may know how diſcreetly to frame his Manners: Place him in Hands, where you may, as much as poſſible ſecure his Innocence, cheriſh and nurſe up the Good, and gently correct and weed out any bad Inclinations, and ſettle in him good Habits. This is the main Point, and this being provided for, *Learning* may be had in to the Bargain, and that, as I think at a very eaſie rate, by Methods that may be thought on.

§. 148. When he can talk, 'tis time he ſhould begin to *learn to read*. But as to this, give me leave here to inculcate again, what is very apt to be forgotten, *viz.* That a great Care is to be taken, that it be never made as a Buſineſs to him, *Reading.*

him, nor he look on it as a Taſk. We naturally, as I ſaid, even from our Cradles, love Liberty, and therefore have an averſion to many Things, for no other Reaſon, but becauſe they are injoyn'd us. I have always had a Fancy, that *Learning* might be made a Play and Recreation to Children; and that they might be brought to deſire to be taught, if it were propos'd to them as a thing of Honour, Credit, Delight and Recreation, or as a Reward for doing ſomething elſe; and if they were never chid or corrected for the neglect of it. That which confirms me in this Opinion, is, that amongſt the *Portugueſes*, 'tis ſo much a Faſhion, and Emulation, amongſt their Children, to *learn* to *Read*, and Write, that they cannot hinder them from it: They will learn it one from another, and are as intent on it, as if it were forbidden them. I remember that being at a Friend's Houſe, whoſe younger Son, a Child in Coats, was not eaſily *brought* to his Book (being taught *to read* at home by his Mother) I adviſed to try another way, than requiring it of him as his Duty; we therefore, in a Diſcourſe on purpoſe amongſt our ſelves, in his hearing, but without taking any notice of him, declared, That it was the Privilege and Advantage of Heirs and Elder Brothers, to be Scholars; that this made them fine Gentlemen, and beloved by every body: And that for younger Brothers, 'twas a Favour to admit them.

them to Breeding; to be taught to *Read* and Write, was more than came to their ſhare; they might be ignorant Bumpkins and Clowns, if they pleaſed. This ſo wrought upon the Child, that afterwards he deſired to be taught; would come himſelf to his Mother to *learn*, and would not let his Maid be quiet till ſhe heard him his Leſſon. I doubt not but ſome way like this might be taken with other Children; and when their Tempers are found, ſome Thoughts be inſtilled into them, that might ſet them upon deſiring of *Learning* themſelves, and make them ſeek it, as another ſort of Play or Recreation. But then, as I ſaid before, it muſt never be impoſed as a Task, nor made a trouble to them. There may be Dice and Play-things, with the Letters on them, to teach Children the *Alphabet* by playing; and twenty other ways may be found, ſuitable to their particular Tempers, to make this kind of *Learning a Sport* to them.

§. 149. Thus Children may be cozen'd into a Knowledge of the Letters; be *taught to read*, without perceiving it to be any thing but a Sport, and play themſelves into that which others are whipp'd for. Children ſhould not have any thing like Work, or ſerious, laid on them; neither their Minds, nor Bodies will bear it. It injures their Healths; and their being forced and tied down to their Books in an Age at enmity

mity with all ſuch reſtraint, has, I doubt not, been the reaſon, why a great many have hated Books and Learning, all their Lives after: 'Tis like a Surfeit, that leaves an Averſion behind not to be removed.

§. 150. I have therefore thought, that if *Play-things* were fitted to this purpoſe, as they are uſually to none, Contrivances might be made *to teach Children to read*, whilſt they thought they were only Playing. For example, What if an *Ivory-Ball* were made like that of the Royal-Oak Lottery, with Thirty two ſides, or one rather of Twenty four, or Twenty five ſides; and upon ſeveral of thoſe ſides paſted on an A, upon ſeveral others B, on others C, and on others D? I would have you begin with but theſe four Letters, or perhaps only two at firſt; and when he is perfect in them, then add another; and ſo on till each ſide having one Letter, there be on it the whole Alphabet. This I would have others play with before him, it being as good a ſort of Play to lay a Stake who ſhall firſt throw an A or B, as who upon Dice ſhall throw Six or Seven. This being a Play amongſt you, tempt him not to it leſt you make it Buſineſs, for I would not have him underſtand 'tis any thing but a Play of older People, and I doubt not but he will take to it of himſelf. And that he may have the more Reaſon to think it is a Play, that he is ſometimes in favour admitted to, when the

the Play is done the Ball ſhould be laid up ſafe out of his Reach, that ſo it may not, by his having it in his keeping at any time, grow ſtale to him.

§. 151. To keep up his Eagerneſs to it, let him think it a Game belonging to thoſe above him: And when, by this Means, he knows the Letters, by changing them into Syllables he may *learn to read*, without knowing how he did ſo, and never have any Chiding or Trouble about it, nor fall out with Books becauſe of the hard Uſage and Vexation they have caus'd him. Children, if you obſerve them, take abundance of Pains to learn ſeveral Games, which, if they ſhould be enjoined them, they would abhor as a Taſk and Buſineſs. I know a Perſon of great Quality, (more yet to be honoured for his Learning and Vertre, than for his Rank and high Place) who by paſting on the Six Vowels (for in our Language Y is one) on the Six Sides of a Die, and the remaining Eighteen Conſonants on the Sides of Three other Dice; has made this a Play for his Children, that he ſhall win who, at one Caſt, throws moſt Words on theſe Four Dice; whereby his eldeſt Son, yet in Coats, has *play'd* himſelf *into ſpelling*, with great Eagerneſs, and without once having been chid for it or forced to it.

§. 152. I have ſeen little Girls exerciſe whole Hours together, and take abundance of Pains to be expert at *Dibſtones*, as they call

call it: Whilſt I have been looking on, I have thought it wanted only ſome good Contrivance to make them employ all that Induſtry about ſomething that might be more uſeful to them; and methinks 'tis only the Fault and Negligence of elder People that it is not ſo. Children are much leſs apt to be idle than Men; and Men are to be blamed if ſome Part of that buſy Humour be not turned to uſeful Things; which might be made uſually as delightful to them as thoſe they are employ'd in, if Men would be but half ſo forward to lead the Way as theſe little Apes would be to follow. I imagine ſome wiſe *Portugueſe* heretofore began this Faſhion amongſt the Children of his Country, where I have been told, as I ſaid, it is impoſſible to hinder the Children from *learning to read* and write: And in ſome Parts of *France* they teach one another to Sing and Dance from the Cradle.

§. 153. The *Letters* paſted upon the Sides of the Dice, or Polygon, were beſt to be of the Size of thoſe of the Folio Bible to begin with, and none of them Capital Letters; when once he can read what is printed in ſuch Letters, he will not long be ignorant of the great ones: And in the Beginning he ſhould not be perplexed with Variety. With this Die, alſo, you might have a Play juſt like the Royal-Oak, which would be another Variety; and play for Cherries or Apples, *&c.*

§. 154.

§. 154. Beſides theſe, Twenty other Plays might be invented, depending on *Letters*, which thoſe, who like this Way, may eaſily contrive and get made to this uſe if they will. But the Four Dice above-mention'd I think ſo eaſy and uſeful, that it will be hard to find any better, and there will be ſcarce need of any other.

§. 155. Thus much for *learning to read*, which let him never be driven to, nor chid for; cheat him into it if you can, but make it not a Buſineſs for him. 'Tis better it be a Year later *before he can read*, than that he ſhould this Way get an Averſion to Learning. If you have any Conteſts with him, let it be in Matters of Moment, of Truth, and good Nature; but lay no Taſk on him about A B C. Uſe your Skill to make his Will ſupple and pliant to Reaſon: Teach him to love Credit and Commendation; to abhor being thought ill or meanly of, eſpecially by You and his Mother, and then the reſt will come all eaſily. But, I think, if you will do that, you muſt not ſhackle and tie him up with Rules about indifferent Matters, nor rebuke him for every little Fault, or perhaps ſome, that to others would ſeem great ones: But of this I have ſeen enough already.

§. 156. When by theſe gentle Ways he begins to be able to *read*, ſome eaſie pleaſant Book ſuited to his Capacity ſhould be put into his Hands, wherein the Entertainment

ment that he finds might draw him on, and reward his Pains in reading, and yet not ſuch as ſhould fill his Head with perfectly uſeleſs Trumpery, or lay the Principles of Vice and Folly. To this Purpoſe, I think, *Æſop*'s *Fables* the beſt, which being Stories apt to delight and entertain a Child, may yet afford uſeful Reflections to a grown Man; and if his Memory retain them all his Life after, he will not repent to find them there, amongſt his manly Thoughts and ſerious Buſineſs. If his *Æſop* has *Pictures* in it, it will entertain him much the better, and encourage him to read, when it carries the Increaſe of Knowledge with it: For ſuch viſible Objects Children hear talked of in vain, and without any Satisfaction, whilſt they have no Idea's of them; thoſe Idea's being not to be had from Sounds, but from the Things themſelves, or their Pictures. And therefore, I think, as ſoon as he begins to ſpell, as many Pictures of Animals ſhould be got him as can be found, with the printed Names to them, which at the ſame Time will invite him to read, and afford him Matter of Enquiry and Knowledge. *Reynard the Fox* is another Book, I think, may be made uſe of to the ſame Purpoſe. And if thoſe about him will talk to him often about the Stories he has read, and hear him tell them, it will, beſides other Advantages, add Encouragement and Delight to his *Reading*, when he finds there is ſome

ſome Uſe and Pleaſure in it. Theſe Baits ſeem wholly neglected in the ordinary Method; and 'tis uſually long before Learners find any Uſe or Pleaſure in reading which may tempt them to it, and ſo take Books only for fashionable Amuzements, or impertinent Troubles good for nothing.

§. 157. The Lord's Prayer, the Creeds, and Ten Commandments 'tis neceſſary he ſhould learn perfectly by heart; but, I think, not by reading them himſelf in his Primer, but by Some-body's repeating them to him, even before he can read. But learning by heart and *learning to read*, ſhould not, I think, be mixed, and ſo one made to clog the other. But his *learning to read* ſhould be made as little Trouble or Buſineſs to him as might be.

What other Books there are in *Engliſh* of the Kind of thoſe above-mention'd, fit to engage the Liking of Children, and tempt them *to read*, I do not know: But am apt to think, that Children, being generally delivered over to the Method of Schools, where the Fear of the Rod is to inforce, and not any Pleaſure of the Employment to invite them to learn, this Sort of uſeful Books, amongſt the Number of ſilly ones that are of all Sorts, have yet had the Fate to be neglected; and nothing that I know has been conſidered of this Kind out of the ordinary Road of the Horn-Book, Primer, Pſalter, Teſtament, and Bible.

§. 158.

§. 158. As for the *Bible*, which Children are uſually employ'd in to exerciſe and improve their Talent *in reading*, I think, the promiſcuous reading of it, though by Chapters as they lie in Order, is ſo far from being of any Advantage to Children, either for the perfecting their *Reading*, or principling their Religion, that perhaps a worſe could not be found. For what Pleaſure or Encouragement can it be to a Child to exerciſe himſelf in reading thoſe Parts of a Book where he underſtands nothing? And how little are the Law of *Moſes*, the Song of *Solomon*, the Prophecies in the Old, and the Epiſtles and *Apocalypſe* in the New Teſtament, ſuited to a Child's Capacity? And though the Hiſtory of the Evangeliſts, and the Acts, have ſomething eaſier, yet, taken all together, it is very diſproportional to the Underſtanding of Childhood. I grant, that the Principles of Religion are to be drawn from thence, and in the Words of the Scripture; yet none ſhould be propos'd to a Child, but ſuch as are ſuited to a Child's Capacity and Notions. But 'tis far from this to read through *the whole Bible*, and that for reading's ſake. And what an odd jumble of Thoughts muſt a Child have in his Head, if he have any at all, ſuch as he ſhould have concerning Religion, who in his tender Age reads all the Parts of the *Bible* indifferently as the Word of God, without any other Diſtinction. I am apt

to

to think, that this, in ſome Men, has been the very Reaſon why they never had clear and diſtinct Thoughts of it all their Life Time.

§. 159. And now I am by chance fallen on this Subject, give me leave to ſay, that there are ſome Parts of the *Scripture* which may be proper to be put into the Hands of a Child to engage him to read; ſuch as are the Story of *Joſeph* and his Brethren, of *David* and *Goliah*, of *David* and *Jonathan*, *&c.* and others, that he ſhould be made to read for his Inſtruction, as That, *What you would have others do unto you, do you the ſame unto them*; and ſuch other eaſy and plain moral Rules, which being fitly choſen might often be made uſe of, both for Reading and Inſtruction together; and ſo often read till they are throughly fixed in the Memory; and then afterwards, as he grows ripe for them, may in their Turns, on fit Occaſions, be inculcated as the ſtanding and ſacred Rules of his Life and Actions. But the reading of the whole Scripture indifferently, is what, I think, very inconvenient for Children, till after having been made acquainted with the plaineſt fundamental Parts of it, they have got ſome kind of general View of what they ought principally to believe and practiſe, which yet, I think, they ought to receive in the very Words of the Scripture, and not in ſuch, as Men preposſeſs'd by Syſtems and Analogies, are apt in

in this Caſe to make uſe of and force upon them. Dr. *Worthington*, to avoid this, has made a Catechiſm, which has all its Anſwers in the preciſe Words of the Scripture, a Thing of good Example, and ſuch a ſound Form of Words as no Chriſtian can except againſt, as not fit for his Child to learn. Of this, as ſoon as he can ſay the Lord's Prayer, Creed, and Ten Commandments by Heart, it may be fit for him to learn a Queſtion every Day, or every Week, as his Underſtanding is able to receive, and his Memory to retain them. And when he has this Catechiſm perfectly by Heart, ſo as readily and roundly to anſwer to any Queſtion in the whole Book, it may be convenient to lodge in his Mind the remaining Moral Rules ſcatter'd up and down in the Bible, as the beſt *Exerciſe of his Memory*, and that which may be always a Rule to him, ready at Hand, in the whole Conduct of his Life.

§. 160. When he can read *Engliſh* well, it will be ſeaſonable to enter him in *Writing*: And here the firſt Thing ſhould be taught him is to *hold his Pen right*; and this he ſhould be perfect in before he ſhould be ſuffered to put it to Paper: For not only Children, but any Body elſe, that would do any Thing well, ſhould never be put upon too much of it at once, or be ſet to perfect themſelves in Two Parts of an Action at the ſame Time, if they can poſſibly

Writing.

poſſibly be ſeperated. I think the *Italian* Way of holding the Pen between the Thumb and the Fore-finger alone, may be beſt; but in this you ſhould conſult ſome good Writing-Maſter, or any other Perſon who writes well and quick. When he has learn'd to hold his Pen right, in the next Place he ſhould learn how to *lay his Paper, and place his Arm and Body to it.* These Practices being got over, the Way to teach him to write without much Trouble, is to get a Plate graved with the Characters of ſuch a Hand as you like beſt: But you muſt remember to have them a a pretty deal bigger than he ſhould ordinarily write; for every one naturally comes by Degrees to write a leſs Hand than he at firſt was taught, but never a bigger. Such a Plate being graved, let ſeveral Sheets of good Writing-Paper be printed off with red Ink, which he has nothing to do but go over with a good Pen fill'd with black Ink, which will quickly bring his Hand to the Formation of thoſe Characters, being at firſt ſhewed where to begin, and how to form every Letter. And when he can do that well, he muſt then exerciſe on fair Paper; and ſo may eaſily be brought *to write* the Hand you deſire.

Drawing.

§. 161. When he can write well and quick, I think it may be convenient not only to continue the Exerciſe of his Hand in Writing, but alſo

alſo to improve the uſe of it farther in *Drawing*, a Thing very uſeful to a Gentleman in ſeveral Occaſions; but eſpecially if he travel, as that which helps a Man often to expreſs, in a few Lines well put together, what a whole Sheet of Paper in Writing would not be able to repreſent and make intelligible. How many Buildings may a Man ſee, how many Machines and Habits meet with, the Idea's whereof would be aſily retain'd and communicated by a little Skill in *Drawing*; which being committed to Words are in Danger to be loſt, or at beſt but ill retained in the moſt exact Deſcriptions? I do not mean that I would have your Son a *perfect Painter*; to be that to any tolerable Degree will require more Time than a young Gentleman can ſpare from his other Improvements of greater Moment. But ſo much Inſight into *Perſpective* and Skill in *Drawing*, as will enable him to repreſent tolerably on Paper any thing he ſees, except Faces, may, I think, be got in a little time, eſpecially if he have a Genius to it; but where that is wanting, unleſs it be in things abſolutely neceſſary, it is better to let him paſs them by quietly, than to vex him about them to no Purpoſe: And therefore in this, as in all other things not abſolutely neceſſary, the Rule holds, *Nihil invita Minerva.*

Short-hand. ¶ 1. *Short-hand*, an Art, as I have been told, known only in *England*, may perhaps be thought worth the Learning, both for Diſpatch in what Men write for their own Memory, and Concealment of what they would not have lie open to every Eye. For he that has once learn'd any Sort of Character, may eaſily vary it to his own private Uſe or Fancy, and with more Contraction ſuited to the Buſineſs he would employ it in. Mr. *Rich*'s, the beſt contriv'd of any I have ſeen, may, as I think, by one who knows and conſiders Grammar well, be made much eaſier and ſhorter. But for the learning this compendious Way of Writing, there will be no Need haſtily to look out a Maſter; it will be early enough when any convenient Opportunity offers it ſelf at any Time after his Hand is well ſettl'd in fair and quick Writing. For Boys have but little uſe of *Short hand*, and ſhould by no means practiſe it till they write perfectly well, and have throughly fixed the Habit of doing ſo.

French. §. 162. As ſoon as he can ſpeak *Engliſh*, 'tis time for him to learn ſome other Language: This no Body doubts of, when *French* is propos'd. And the Reaſon is, becauſe People are accuſtomed to the right Way of teaching that Language, which is by talking it into Children in conſtant Converſation, and not by Grammatical

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§. 163. When he can ſpeak and read *French* well, which in this Method is uſually in a Year or Two he ſhould proceed to *Latin*, which 'tis a Wonder Parents, when they have had the Experiment in *French*, ſhould not think ought to be learn'd the ſame Way by talking and reading. Only Care is to be taken whilſt he is learning theſe foreign Languages, by ſpeaking and reading nothing elſe with his Tutor, that he do not forget to read *Engliſh*, which may be preſerved by his Mother, or ſome Body elſe, hearing him read ſome choſen Parts of the Scripture, or other *Engliſh* Book, every Day. *Latin.*

§. 164. *Latin* I look upon as abſolutely neceſſary to a Gentleman; and indeed Cuſtom, which prevails over every thing, has made it ſo much a Part of Education, that even thoſe Children are whipp'd to it, and made ſpend many Hours of their precious

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time uneaſily in *Latin*, who, after they are once gone from School are never to have more to do with it as long as they live. Can there be any thing more ridiculous, than that a Father ſhould waſte his own Money, and his Son's time, in ſetting him to learn the *Roman Language*, when at the ſame time he deſigns him for a Trade, wherein he having no Uſe of *Latin*, fails not to forget that little which he brought from School, and which 'tis Ten to One he abhors for the ill Uſage it procur'd him? Could it be believ'd, unleſs we had everywhere amongſt us Examples of it, that a Child ſhould be forced to learn the Rudiments of a Language which he is never to uſe in the Courſe of Life that he is deſigned to, and neglect all the while the writing a good Hand, and caſting Account, which are of great Advantage in all Conditions of Life, and to moſt Trades indiſpenſibly neceſſary? But though theſe Qualifications, requiſite to Trade and Commerce and the Buſineſs of the World, are ſeldom or never to be had at Grammar-Schools, yet thither, not only Gentlemen ſend their younger Sons, intended for Trades, but even Tradeſmen and Farmers fail not to ſend their Children, though they have neither Intention nor Ability to make them Scholars. If you aſk them why they do this they think it as ſtrange a Queſtion as if you ſhould ask them, why they go to Church. Cuſtom

Cuſtom ſerves for Reaſon, and has, to thoſe who take it for Reaſon, ſo conſecrated this Method, that it is almoſt Religiouſly obſerved by them, and they ſtick to it, as if their Children had ſcarce an Orthodox Education, unleſs they learn'd *Lilly*'s Grammar.

§. 165. But how neceſſary ſoever *Latin* be to ſome, and is thought to be to others, to whom it is of no manner of Uſe or Service; yet the ordinary way of Learning it in a Grammar-School is that, which having had thoughts about, I cannot be forward to encourage. The Reaſons againſt it are ſo evident, and cogent, that they have prevailed with ſome intelligent Perſons, to quit the ordinary Road, not without Succeſs, though the Method made uſe of was not exactly which I imagine the eaſieſt, and in ſhort is this. To trouble the Child with no *Grammar* at all, but to have *Latin*, as *Engliſh* has been, without the Perplexity of Rules, talked into him, for if you will conſider it, *Latin* is no more unknown to a Child, when he comes into the World, than *Engliſh*: And yet he learns *Engliſh* without Maſter, Rule, or Grammar; and ſo might be *Latin* too, as *Tully* did, if he had ſome Body always to talk to him in this Language. And when we ſo often ſee a *French* Woman teach an *Engliſh* Girl to ſpeak and read *French* perfectly in a Year or Two, without any Rule of Grammar, or any thing elſe but pratling to her, I cannot but

wonder, how Gentlemen have over ſeen this way for their Sons, and thought them more dull or incapable than their Daughters.

§. 166. If therefore a Man could be got, who himſelf ſpeaking good *Latin*, would always be about your Son, talk conſtantly to him, and ſuffer him to ſpeak or read nothing elſe, this would be the true and genuine way, and that which I would propoſe, not only as the eaſieſt and beſt, wherein a Child might without Pains or Chiding, get a Language, which others are wont to be whipp'd for at School ſix or ſeven Years together; But alſo as that, wherein at the ſame time he might have his Mind and Manners formed, and he be inſtructed to boot in ſeveral Sciences, ſuch as are a good Part of *Geography*, *Aſtronomy*, *Chronology*, *Anatomy*, beſides ſome Parts of *Hiſtory*, and all other Parts of Knowledge of Things, that fall under the Senſes, and require little more than Memory. For there, if we would take the true way, our Knowledge ſhould begin, and in thoſe Things be laid the Foundation; and not in the abſtract Notions of *Logick* and *Metaphyſicks*, which are fitter to amuſe, than inform the Underſtanding, in its firſt ſetting out towards Knowledge. When Young Men have had their Heads employ'd a while in thoſe abſtract Speculations without finding the Succeſs and Improvement, or that Uſe of them, which they expected, they are apt to have mean

mean Thoughts, either of Learning or themſelves; they are tempted to quit their Studies, and throw away their Books, as containing nothing but hard Words, and empty Sounds; or elſe, to conclude, that if there be any real Knowledge in them, they themſelves have not Underſtandings capable of it. That this is ſo, perhaps I could aſſure you upon my own Experience. Amongſt other things to be learn'd by a young Gentleman in this Method, whilſt others of his Age are wholly taken up with *Latin* and Languages, I may alſo ſet down *Geometry* for one, having known a young Gentleman, bred ſomething after this way, able to demonſtrate ſeveral Propoſitions in *Euclid*, before he was Thirteen.

§. 167. But if ſuch a Man cannot be got, who ſpeaks good *Latin*, and being able to inſtruct your Son in all theſe Parts of Knowledge, will undertake it by this Method; the next beſt is to have him taught as near this way as may be, which is by taking ſome eaſie and pleaſant Book, ſuch as *Æſop*'s *Fables*, and writing the *Engliſh* Tranſlation (made as literal as it can be) in one Line, and the *Latin* Words which anſwer each of them, juſt over it in another. Theſe let him read every Day over and over again, till he perfectly underſtands the *Latin*; and then go on to another Fable, till he be alſo perfect in that, not omitting what he is already perfect in, but ſometimes reviewing that, to

keep it in his Memory. And when he comes to write, let theſe be ſet him for Copies, which with the Exerciſe of his Hand, will alſo advance him in *Latin*. This being a more imperfect way than by *talking Latin* unto him; the Formation of the Verbs firſt, and afterwards the Declenſions of the Nouns and Pronouns perfectly learn'd by Heart, may facilitate his Acquaintance with the Genius and manner of the *Latin Tongue*, which varies the Signification of Verbs and Nouns, not as the Modern Languages do by Particles prefixt, but by changing the laſt Syllables. More than this of Grammar, I think he need not have till he can read himſelf *Sanctii Minerva*, with *Scioppius* and *Perizonius*'s Notes.

In teaching of Children this too, I think, is to be obſerved, that in moſt Caſes, where they ſtick, they are not to be farther puzzled, by putting them upon finding it out themſelves; as by aſking ſuch Queſtions as theſe, *(viz.)* Which is the Nominative Caſe, in the Sentence they are to conſtrue; or demanding, what *aufero* ſignifies, to lead them to the Knowledge, what *abſtulere* ſignifies, *&c.* when they cannot readily tell. This waſtes time only in diſturbing them: for whilſt they are Learning, and apply themſelves with Attention, they are to be kept in good Humour, and every thing made eaſy to them, and as pleaſant as poſſible. Therefore where-ever they are at a ſtand, and

and are willing to go forwards, help them preſently over the Difficulty, without any Rebuke or Chiding, remembring, that where harſher Ways are taken, they are the Effect only of Pride and Peeviſhneſs in the Teacher, who expects Children ſhould inſtantly be Maſters of as much, as he knows; whereas he ſhould rather conſider, that his Buſineſs is to ſettle in them Habits, not angrily to inculcate Rules, which ſerve for little in the Conduct of our Lives; at leaſt are of no Uſe to Children, who forget them as ſoon as given. In Sciences where their Reaſon is to be Exerciſed, I will not deny, but this Method may ſometimes be varied, and Difficulties propos'd on purpoſe to excite Induſtry, and accuſtom the Mind to employ its own Strength and Sagacity in Reaſoning. But yet, I gueſs, this is not to be done to Children, whilſt very young; nor at their Entrance upon any ſort of Knowledge: Then every thing of it ſelf is difficult, and the great Uſe and Skill of a Teacher is to make all as eaſie as he can. But particularly in Learning of Languages there is leaſt Occaſion for poſeing of Children. For Languages, being to be learn'd by Roate, Cuſtom, and Memory, are then ſpoken in greateſt Perfection, when all Rules of Grammar are utterly forgotten. I grant the Grammar of a Language is ſome times very carefully to be ſtudied, but it is only to be ſtudied by a grown Man; when he applies himſelf to the Underſtand-

ing of any Language critically, which is ſeldom the Buſineſs of any but profeſs'd Scholars. This I think will be agreed to, that if a Gentleman be to ſtudy any Language, it ought to be that of his own Country, that he may underſtand the Language, which he has conſtant uſe of, with the utmoſt Accuracy.

There is yet a farther Reaſon, why Maſters and Teachers ſhould raiſe no Difficulties to their Scholars; but on the contrary ſhould ſmooth their way, and readily help them forwards, where they find them ſtop. Childrens Minds are narrow and weak, and uſually ſuſceptible but of one Thought at once. Whatever is in a Child's Head fills it for the time, eſpecially if ſet on with any Paſſion. It ſhould therefore be the Skill and Art of the Teacher, to clear their Heads of all other Thoughts, whilſt they are Learning of any thing, the better to make room for what he would inſtill into them, that it may be received with Attention and Application, without which it leaves no Impreſſion. The Natural Temper of Children diſpoſes their Minds to wander. Novelty alone takes them; whatever that preſents, they are preſently eager to have a Taſte of, and are as ſoon ſatiated with it. They quickly grow weary of the ſame thing, and ſo have almoſt their whole Delight in Change and Variety. It is a Contradiction to the Natural State of Childhood for them to fix

fix their fleeting Thoughts. Whether this be owing to the Tempter of their Brains, or the Quickneſs or Inſtability of their Animal Spirits, over which the Mind has not yet got a full Command; this is viſible, that it is a Pain to Children to keep their Thoughts ſteady to any thing. A laſting continued Attention is one of the hardeſt Taſks can be impoſed on them; and therefore, he that requires their Application, ſhould endeavour to make what he propoſes as grateful and agreeable as poſſible: at leaſt he ought to take care not to joyn any diſpleaſing or frightful Idea with it. If they come not to their Books with ſome kind of liking and reliſh, 'tis no wonder their Thoughts ſhould be perpetually ſhifting from what diſguſts them; and ſeek better Entertainment in more pleaſing Objects, after which they will unavoidably be gadding.

'Tis, I know, the uſual Method of Tutors, to endeavour to procure Attention in their Scholars, and to fix their Minds to the Buſineſs in hand, by Rebukes and Corrections, if they find them ever ſo little wandring. But ſuch Treatment is ſure to produce the quite contrary effect. Paſſionate words or blows from the Tutor fill the Child's Mind with Terror and Affrightment, which immediately takes it wholly up, and leaves no room for other Impreſſions. I believe there is no body, that reads this, but may recollect what diſorder, haſty or imperious words

from his Parents or Teachers have caus'd in his Thoughts; how for the time it has turn'd his Brains, ſo that he ſcarce knew what was ſaid by or to him. He preſently loſt the ſight of what he was upon, his Mind was fill'd with Diſorder and Confuſion, and in that ſtate was no longer capable of Attention to any thing elſe.

'Tis true, Parents and Governours ought to ſettle and eſtabliſh their Authority by an Awe over the Minds of thoſe, under their Tuition; and to rule them by that: But when they have got an Aſcendant over them, they ſhould uſe it with great Moderation, and not make themſelves ſuch Scarecrows, that their Scholars ſhould always tremble in their ſight. Such an auſterity may make their Government eaſie to themſelves, but of very little uſe to their Pupils. 'Tis impoſſible Children ſhould learn any thing whilſt their Thoughts are poſſeſſed and diſturb'd with any Paſſion, eſpecially Fear, which makes the ſtrongeſt impreſſion on their yet tender and weak Spirits. Keep the Mind in an eaſie calm temper, when you would have it receive your Inſtructions, or any increaſe of Knowledge. 'Tis as impoſſible to draw fair and regular Characters on a trembling Mind as on a ſhaking Paper.

The great Skill of a Teacher is to get and keep the Attention of his Scholar; whilſt he has that, he is ſure to advance as faſt as the

the Learner's Abilities will carry him; and without that, all his buſtle and pudder will be to little or no purpoſe. To attain this, he ſhould make the Child comprehend (as much as be) the Uſefulneſs of what he teaches him, and let him ſee, by what he has learnt, that he can do ſomething, which he could not before; ſomething, which gives him ſome Power and real Advantage above others, who are ignorant of it. To this he ſhould add ſweetneſs in all his Inſtructions; and by a certain Tenderneſs in his whole Carriage, make the Child ſenſible, that he loves him and deſigns nothing but his good, the only way to beget love in the Child, which will make him hearken to his Leſſons, and reliſh what he teaches him.

Nothing but obſtinacy ſhould meet with any imperiouſneſs or rough uſage. All other Faults ſhould be corrected with a gentle hand, and kind encouraging words will work better and more effectually upon a willing Mind, and even prevent a good deal of that Perverſeneſs, which rough and imperious uſage often produces in well diſpoſed and generous Minds. 'Tis true, Obſtinacy and wilful Neglects muſt be Maſter'd, even though it coſt blows to do it: But I am apt to think Perverſeneſs in the Pupils is often the effect of Frowardneſs in the *Tutor*: and that moſt Children would ſeldom have deſerv'd blows, if needleſs and miſapplied roughneſs had not taught them ill Nature,

and

and given them an Averſion for their Teacher, and all that comes from him.

Inadvertency, forgetfulneſs, unſteadineſs, and wandring of Thought, are the natural Faults of Childhood; and therefore where they are not obſerv'd to be wilful, are to be mention'd ſoftly, and gain'd upon by time. If every ſlip of this kind produces Anger and Rateing, the occaſions of Rebuke and Corrections will return ſo often, that the Tutor will be a conſtant terror and uneaſineſs to his Pupils. Which one thing is enough to hinder their profiting by his Leſſons, and to defeat all his Methods of Inſtructions.

Let the Awe he has got upon their Minds be ſo tempered with the conſtant Marks of Tenderneſs and good Will, that Affection may ſpur them to their Duty, and make them find a Pleaſure in complying with his Dictates. This will bring them with Satisfaction to their Tutor; make them hearken to him, as to one who is their Friend, that cheriſhes them, and takes pains for their good: This will keep their Thoughts eaſy and free whilſt they are with him, the only temper wherein the Mind is capable of receiving new Informations, and of admitting into it ſelf thoſe Impreſſions. Which if not taken and retain'd, all that they and their Teacher do together is loſt labour; there is much Uneaſineſs and little Learning.

§. 168.

§. 168. When by this way of of interlining *Latin* and *Engliſh* one with another, he has got a moderate Knowledge of the *Latin Tongue*, he may then be advanc'd a little farther to the reading of ſome other eaſy *Latin* Book, ſuch as *Juſtin* or *Eutropius*, and to make the reading and underſtanding of it the leſs tedious and difficult to him, let him help himſelf if he pleaſe with the *Engliſh* Tranſlation. Nor let the Objection, that he will then know it only by roat, fright any one. This when well conſidered, is not of any Moment againſt, but plainly for this way of learning a Language. For Languages are only to be learn'd by roat; and a Man who does not ſpeak *Engliſh* or *Latin* perfectly by roat, ſo that having thought of the thing he would ſpeak of, his Tongue of courſe without thought of Rule or Grammar, falls into the proper Expreſſion and Idiom of that Language, does not ſpeak it well, nor is Maſter of it. And I would fain have any one name to me that Tongue, that any one can learn, or ſpeak as he ſhould do, by the Rules of Grammar. Languages were made not by Rules or Art, but by Accident, and the common Uſe of the People. And he that ſpeak them well, has no other Rule but that; nor any thing to truſt to, but his Memory, and the Habit of ſpeaking after the Faſhion learn'd from thoſe, that are allow'd to ſpeak properly, which in other Words is only to ſpeak by roat.

It will poſſibly be aſked here, Is *Grammar* then of no uſe? and have thoſe who have taken ſo much pains in reducing ſeveral Languages to Rules and Obſervations; who have writ ſo much about *Declenſions* and *Conjugations*, about *Concords* and *Syntaxis*, loſt their Labour, and been learned to no purpoſe? I ſay not ſo, *Grammar* has its place too. But this I think I may ſay, There is more Stir a great deal made with it than there needs, and thoſe are tormented about it to whom it does not at all belong. I mean Children at the Age, wherein they are uſually perplexed with it, in Grammar-Schools.

There is nothing more evident, than that Languages learnt by roat ſerve well enough for the common Affairs of Life and ordinary commerce. Nay Perſons of Quality of the Softer Sex, and ſuch of them as have ſpent their Time, in Well-bred Company, ſhews us, that this plain Natural way without the leaſt Study or Knowledge of *Grammar*, can carry them to a great Degree of Elegancy and Politeneſs in their Language: And there are Ladies who without Knowing what *Tenſes* and *Participles*, *Adverbs* and *Prepoſitions* are, ſpeak as properly and as correctly (they might take it for an ill Complement if I ſaid as any Country School-Maſter) as moſt Gentlemen who have been Bred up in the ordinary Methods of Grammar-Schools. Grammar therefore we

we ſee may be ſpared in ſome Caſes. The queſtion then will be, To whom ſhould it be Taught, and when? To this I Anſwer,

1. Men learn Languages for the ordinary intercourſe of Society and Communication of thoughts in common Life without any farther deſign in their uſe of them. And for this purpoſe, the Original way of Learning a Language by Converſation, not only ſerves well enough, but is to be prefer'd as the moſt Expedite, Proper and Natural. Therefore, to this uſe of Language one may Anſwer, That Grammar is not Neceſſary. This ſo many of my Readers muſt be forced to allow, as underſtand what I here ſay, and who converſing with others, underſtand them without having ever been taught the Grammar of the *Engliſh* Tongue. Which I ſuppoſe is the Caſe of incomparably the greateſt Part of *Engliſh* Men; of whom I have never yet known any one who learn'd his Mother Tongue by Rules.

2. Others there are, the greateſt Part of whoſe Buſineſs in this World is to be done with their Tongues and with their Pens; and to thoſe it is convenient, if not neceſſary, that they ſhould ſpeak properly and correctly, whereby they may let their Thoughts into other Mens Minds the more eaſily and with the greater Impreſſion. Upon this Account it is, that any ſort of ſpeaking, ſo as will make him be underſtood, is not thought enough for a Gentleman. He ought

to

to ſtudy Grammar amongſt the other Helps of ſpeaking well, but it muſt be the Grammar of his own Tongue, of the Language he uſes, that he may underſtand his own Country Speech nicely, and ſpeak it properly without ſhocking the Ears of thoſe it is addreſſed to with Soliciſms and offenſive Irregularities And to this Purpoſe Grammar is neceſſary. But it is the Grammar only of their own proper Tongues, and to thoſe only who would take Pains in cultivating their Language, and in perfecting their Stiles. Whether all Gentlemen ſhould not do this I leave to be conſidered, ſince the want of Propriety and Grammatical Exactneſs, is thought very miſbecoming one of that Rank, and uſually draws on one guilty of ſuch Faults the Cenſure of having had a lower Breeding and worſe Company than ſuits with his Quality. If this be ſo, (as I ſuppoſe it is) it will be Matter of Wonder why young Gentlemen are forced to learn the Grammars of foreign and dead Languages, and are never once told of the Grammar of their own Tongues: They do not ſo much as know there is any ſuch Thing, much leſs is it made their Buſineſs to be inſtructed in it. Nor is their own Language ever propoſed to them as worthy their Care and Cultivating, though they have daily uſe of it, and are not ſeldom in the future Courſe of their Lives judg'd of by their handſome or awkward Way of expreſſing

expreſſing themſelves in it. Whereas the Languages, whoſe Grammars they have been ſo much employed in, are ſuch as probably they ſhall ſcarce ever ſpeak or write; or if upon Occaſion this ſhould happen, they ſhall be excuſed for the Miſtakes and Faults they make in it. Would not a *Chineſe*, who took Notice of this Way of breeding, be apt to imagine that all our young Gentlemen were deſign'd to be Teachers and Profeſſors of the dead Languages of foreign Countries, and not to be Men of Buſineſs in their own?

3. There is a third ſort of Men, who apply themſelves to two or three foreign, dead, and (which amongſt us are called the) learned Languages; make them their Study, and pique themſelves upon there Skill in them. No doubt thoſe who propoſe to themſelves the learning of any Language with this View, and would be critically exact in it, ought carefully to ſtudy the Grammar of it. I would not be miſtaken here, as if this were to under-value Greek and Latin: I grant theſe are Languages of great Uſe and Excellency, and a Man can have no Place amongſt the Learned in this Part of the World who is a Stranger to them. But the Knowledge a Gentleman would ordinarily draw for his Uſe out of the *Roman* and *Greek* Writers, I think he may attain without ſtudying the Grammars of thoſe Tongues, and by bare reading, may come to

to underſtand them ſufficiently for all his Purpoſes. How much farther he ſhall at any Time be concerned to look into the Grammar and critical Niceties of either of theſe Tongues, he himſelf will be able to determine when he comes to propoſe to himſelf the Study of any Thing that ſhall require it. Which brings me to the other Part of the Enquiry, *viz.*

When Grammar ſhould be Taught.

To which, upon the premiſed Grounds, the Anſwer is obvious, *viz.*

That if Grammar ought to be taught at any Time, it muſt be to one that can ſpeak the Language already, how elſe can he be taught the Grammar of it? This at leaſt is evident from the Practice of the Wiſe and Learned Nations amongſt the Antients. They made it a Part of Education to cultivate their own, not foreign Tongues. The *Greeks* counted all other Nations barbarous, and had a Contempt for their Languages. And tho' the Greek Learning grew in Credit amongſt the *Romans*, towards the end of their Common-wealth, yet it was the *Roman* Tongue that was made the Study of their Youth: Their own Language they were to make uſe of, and therefore it was their own Language they were inſtructed and exerciſed in.

But more particularly to determine the proper Seaſon for Grammar, I do not ſee how it can reaſonably be made any ones Study, but as an Introduction to Rhetorick; when

when it is thought Time to put any one upon the Care of poliſhing his Tongue, and of ſpeaking better than the Illiterate, then is the Time for him to be inſtructed in the Rules of Grammar, and not before. For Grammar being to teach Men not to ſpeak, but to ſpeak correctly, and according to the exact Rules of the Tongue, which is one Part of Elegancy, there is little uſe of the one to him that has no need of the other; where Rhetorick is not neceſſary, Grammar may be ſpared. I know not why any one ſhould waſte his Time and beat his Head about the Latin Grammar, who does not intend to be a Critick, or make Speeches and write Diſpatches in it. When any one finds in himſelf a Neceſſity or Diſpoſition to ſtudy any foreign Language to the bottom, and to be nicely exact in the Knowledge of it, it will be time enough to take a Grammatical Survey of it. If his Uſe of it be only to underſtand ſome Books writ in it, without a critical Knowledge of the Tongue it ſelf, reading alone, as I have ſaid, will attain this End, without charging the Mind with the multiplied Rules and Intricacies of Grammar.

§. 169. For the Exerciſe of his Writing, let him ſometimes tranſlate *Latin* into *Engliſh*: But the learning of *Latin* being nothing but the learning of Words, a very unpleaſant Buſineſs both to Young and Old, join as much other real Knowledge with it as you can, beginning ſtill with that which lies

lies moſt obvious to the Senſes; ſuch as is the Knowledge of *Minerals*, *Plants*, and *Animals*; and particularly Timber and Fruit-Trees, their Parts, and Ways of Propagation, wherein a great deal may be taught a Child which will not be uſeleſs to the Man. But more eſpecially *Geography*, *Aſtronomy*, and *Anatomy*. But whatever you are teaching him, have a Care ſtill that you do not clog him with too much at once; or make any Thing his Buſineſs but down-right Vertue, or reprove him for any Thing but Vice, or ſome apparent Tendency to it.

§. 170. But if, after all, his Fate be to go to School to get the *Latin Tongue*, 'twill be in vain to talk to you concerning the Method I think beſt to be obſerved in Schools; you muſt ſubmit to that you find there, not expect to have it changed for your Son; but yet by all Means obtain, if you can, that he be not employ'd in making *Latin Themes* and *Declamations*, and leaſt of all *Verſes* of any kind. You may inſiſt on it, if it will do any Good, that you have no Deſign to make him either a *Latin* Orator or Poet, but barely would have him underſtand perfectly a *Latin* Author; and that you obſerve, thoſe who teach any of the modern Languages, and that with Succeſs, never amuſe their Scholars to make Speeches or Verſes either in *French* or *Italian*, their Buſineſs being *Language barely*, and not Invention.

§. 171.

§. 171. But to tell you a little more fully why I would not have him exercis'd in making of *Themes* and *Verſes*. 1. As to *Themes*, they have, I confeſs, the Pretence of ſomething uſeful, which is to teach People to ſpeak handſomely and well on any Subject; which, if it could be attained this Way, I own, would be a great Advantage, there being nothing more becoming a Gentleman, nor more uſeful in all the Occurrences of Life, than to be able, on any Occaſion, to ſpeak well, and to the Purpoſe. But this I ſay, that the making of *Themes*, as is uſual in Schools, helps not one Jot toward it: For do but conſider what 'tis, in making a *Theme*, that a young Lad is employ'd about; 'tis to make a Speech on ſome *Latin*, Saying; as, *Omnia vincit amor*, or *Non licet in Bello bis peccare*, *&c.* And here the poor Lad, who wants Knowledge of thoſe Things he is to ſpeak of, which is to be had only from Time and Obſervation, muſt ſet his Invention on the Rack to ſay ſomething where he knows nothing; which is a ſort of *Egyptian* Tyranny to bid them make Bricks who have not yet any of the Materials. And therefore it is uſual in ſuch Caſes, for the poor Children to go to thoſe of higher Forms with this Petition, *Pray give me a little Senſe*; which, whether it be more reaſonable or more ridiculous, is not eaſy to determine. Before a Man can be in any Capacity to ſpeak *Themes.*

ſpeak on any Subject, 'tis neceſſary he be acquainted with it; or elſe it as fooliſh to ſet him to diſcourſe of it, as to ſet a blind Man to talk of Colours, or a deaf Man of Muſick. And would you not think him a little crack'd, who would require another to make an Argument on a Moot Point, who underſtands nothing of our Laws? And what, I pray, do School-Boys underſtand concerning thoſe Matters, which are uſed to be propoſed to them in their *Themes*, as Subjects to diſcourſe on, to whet and and exerciſe their Fancies?

§. 172. In the next Place conſider the Language that their *Themes* are made in: 'Tis *Latin*, a Language foreign in their Country, and long ſince dead every-where: A Language which your Son, 'tis a thouſand to one, ſhall never have an Occaſion once to make a Speech in as long as he lives after he comes to be a Man; and a Language wherein the Manner of expreſſing ones ſelf is ſo far different from ours, that to be perfect in that would very little improve the Purity and Facility of his *Engliſh* Stile. Beſides that, there is now ſo little Room, or Uſe, for ſet Speeches in our own Language, in any Part of our *Engliſh* Buſineſs, that I can ſee, no Pretence for this ſort of Exerciſe in our Schools, unleſs it can be ſuppoſed, that the making of ſet *Latin* Speeches ſhould be the Way to teach Men to ſpeak well in *Engliſh Extempore*. The Way

to

to that I ſhould think rather to be this: That there ſhould be propos'd to young Gentlemen rational and uſeful Queſtions, ſuited to their Age and Capacities, and on Subjects not wholly unknown to them, nor out of their Way: Such as theſe, when they are ripe for Exerciſes of this Nature, they ſhould *extempore*, or after a little Meditation upon the Spot, ſpeak to, without penning of any Thing: For I aſk, if we will examine the Effects of this Way of Learning to ſpeak well, who ſpeak beſt in any Buſineſs, when Occaſion calls them to it upon any Debate, either thoſe who have accuſtomed themſelves to compoſe and write down before-hand, what they would ſay; or thoſe, who thinking only of the Matter, to underſtand that as well as they can, uſe themſelves only to ſpeak *extempore*? And he that ſhall judge by this will be little apt to think, That the accuſtoming him to ſtudied Speeches and ſet Compoſitions, is the Way to fit a young Gentleman for Buſineſs.

§. 173. But perhaps we ſhall be told, 'tis to improve and perfect them in the *Latin* Tongue. 'Tis true, that is their pro[illegible] Buſineſs at School; but the making of [illegible]*mes* is not the Way to it: That perplexes their Brains about Invention of Things to be ſaid, not about the Signification of Words to be learn'd; and when they are making a *Theme*, 'tis Thoughts they ſearch and ſweat for, and not Language. But the Learning and Maſtery of a Tongue being uneaſy and unpleaſant

ſant enough in it ſelf, ſhould not be cumber'd with any other Difficulties, as is done in this way of proceeding. In fine, If Boys Invention be to be quicken'd by ſuch Exerciſe, let them make *Themes* in *Engliſh*, where they have Facility, and a Command of Words, and will better ſee what kind of Thoughts they have, when put into their own Language: And if the *Latin* Tongue be to be learned, let it be done the eaſieſt Way, without toiling and diguſting the Mind by ſo uneaſy an Imployment as that of making Speeches join'd to it.

Verſes.

§. 174. If theſe may be any Reaſons againſt Children's making *Latin Themes* at School, I have much more to ſay, and of more Weight, againſt their making *Verſes*; Verſes of any ſort: For if he has no *Genius* to *Poetry*, 'tis the moſt unreaſonable Thing in the World to torment a Child, and waſte his Time about that which can never ſucceed; and if he have a Poetick Vein, 'tis to me the ſtrangeſt Thing in the World that the Father ſhould deſire or ſuffer it to be cheriſhed or improved. Methinks the Parents ſhould labour to have it ſtifled and ſuppreſſed as much as may be; and I know not what Reaſon a Father can have to wiſh his Son a Poet, who does not deſire to have him bid Defiance to all other Callings and Buſineſs: Which is not yet the worſt of the Caſe; for if he proves a ſucceſsful Rhymer, and

and get once the Reputation of a Wit, I desire it may be considered what Company and Places he is like to spend his Time in, nay, and Estate too: For it is very seldom seen, that any one discovers Mines of Gold or Silver in *Parnassus*. 'Tis a pleasant Air, but a barren Soil; and there are very few Instances of those who have added to their Patrimony by any Thing they have reaped from thence. Poetry and Gaming, which usually go together, are alike in this too, That they seldom bring any Advantage but to those who have nothing else to live on. Men of Estates almost constantly go away Losers; and 'tis well if they escape at a cheaper Rate than their whole Estates, or the greatest Part of them. If therefore you would not have your Son the Fiddle to every jovial Company, without whom the Sparks could not relish their Wine, nor know how to pass an Afternoon idlely? if you would not have him to waste his Time and Estate to divert others, and contemn the dirty Acres left him by his Ancestors, I do not think you will much Care he should be a *Poet*, or that his School-master should enter him in versifying. But yet, if any one will think Poetry a desirable Quality in his Son, and that the Study of it would raise his Fancy and Parts, he must needs yet confess, that to that end reading the excellent *Greek* and *Roman* Poets, is of more Use than making bad Verses of his own, in

a Language that is not his own. And he, whoſe Deſign it is to excell in *Engliſh* Poetry, would not, I gueſs, think the Way to it were to make his firſt Eſſays in *Latin* Verſes.

Memoriter.

§. 175. Another Thing very ordinary in the vulgar Method of Grammar-Schools there is, of which I ſee no uſe at all, unleſs it be to balk young Lads in the Way to learning Languages, which, in my Opinion, ſhould be made as eaſy and pleaſant as may be; and that which was painful in it, as much as poſſible quite removed. That which I mean, and here complain of, is, their being forced to learn by heart, great Parcels of the Authors which are taught them; wherein I can diſcover no Advantage at all, eſpecially to the Buſineſs they are upon. Languages are to be learn'd only by Reading and Talking, and not by Scraps of Authors got by heart; which, when a Man's Head is ſtuffed with, he has got the juſt Furniture of a Pedant, and 'tis the ready Way to make him one; than which there is nothing leſs becoming a Gentleman. For what can be more ridiculous, than to mix the rich and handſome Thoughts and Sayings of others with a deal of poor Stuff of his own; which is thereby the more expoſed, and has no other Grace in it, nor will otherwiſe recommend the Speaker, than a thread-bare Ruſſet Coat would, that was ſet off with large

large Patches of Scarlet and glittering Brocard. Indeed, where a Paſſage comes in the Way whoſe Matter is worth Remembrance, and the Expreſſion of it very cloſe and excellent (as there are many ſuch in the ancient Authors) it may not be amiſs to lodge it in the Mind of young Scholars, and with ſuch admirable Strokes of thoſe great Maſters ſometimes exerciſe the Memory of School-Boys. But their Learning of their Leſſons by heart, as they happen to fall out in their Books without Choice or Diſtinction, I know not what it ſerves for, but to miſ-ſpend their Time and Pains, and give them a Diſguſt and Averſion to their Books, wherein they find nothing but uſeleſs Trouble.

§. 176. I hear it's ſaid, That Children ſhould be employ'd in getting Things by heart to exerciſe and improve their Memories. I could wiſh this were ſaid with as much Authority of Reaſon, as it is with Forwardneſs of Aſſurance, and that this Practice were eſtabliſhed upon good Obſervation more than old Cuſtom: For it is evident that Strength of Memory is owing to an happy Conſtitution, and not to any habitual Improvement got by Exerciſe. 'Tis true, what the Mind is intent upon, and, for fear of letting it ſlip, often imprints afreſh on it ſelf by frequent Reflection that it is apt to retain, but ſtill according to its own natural Strength of Retention. An

Impreſſion made on Bees-wax or Lead will not laſt ſo long as on Braſs or Steel. Indeed, if it be renew'd often, it may laſt the longer; but every new reflecting on it is a new Impreſſion, and 'tis from thence one is to reckon, if one would know how long the Mind retains it. But the learning Pages of *Latin* by heart no more fits the Memory for Retention of any thing elſe, than the graving of one Sentence in Lead, makes it the more capable of retaining firmly any other Characters. If ſuch a ſort of Exerciſe of the Memory were able to give it Strength, and improve our Parts, Players of all other People muſt needs have the beſt Memories, and be the beſt Company. But whether the Scraps, they have got into their Heads this way, makes them remember other things the better; and whether their Parts be improved proportionably to the Pains they have taken in getting by heart others Sayings, Experience will ſhew. Memory is ſo neceſſary to all Parts and Conditions of Life, and ſo little is to be done without it, that we are not to fear it ſhould grow dull, and uſeleſs for want of Exerciſe, if Exerciſe would make it grow ſtronger. But I fear this Faculty of the Mind is not capable of much Help and Amendment in general by any Exerciſe or Endeavour of ours, at leaſt not by that uſed upon this Pretence in Grammar-Schools. And if *Xerxes* was able to call every common Soldier by Name in

in his Army, that conſiſted of no leſs than an Hundred thouſand Men, I think it may be gueſſed, he got not this wonderful Ability by Learning his Leſſons by heart when he was a Boy. This Method of exerciſing and improving the Memory by toilſom Repetitions without Book of what they read, is, I think, little uſed in the Education of Princes, which if it had that Advantage is talked of, ſhould be as little neglected in them as in the meaneſt School-boys: Princes having as much need of good Memories as any Men living, and have generall, an equal Share in this Faculty with other Men; though it has never been taken care of this way. What the Mind is intent upon, and careful of, that it remembers beſt, and for the Reaſon above-mentioned: To which, if Method and Order be joyn'd, all is done, I think, that can be, for the Help of a weak Memory; and he that will take any other way to do it, eſpecially that of charging it with a Train of other People's Words, which he that learns care not for, will, I gueſs, ſcarce find the Profit anſwer half the Time and Pains imploy'd in it.

I do not mean hereby, that there ſhould be no Exerciſe given to Children's Memories. I think their Memories ſhould be employ'd, but not in learning by Roat whole Pages out of Books, which the Leſſon being once ſaid, and that Taſk over; are deliver'd up again to Oblivion and neglected

for ever. This mends neither the Memory nor the Mind. What they ſhould learn by heart out of Authors, I have above-mentioned: And ſuch Wiſe and Uſeful Sentences being once given in charge to their Memories, they ſhould never be ſuffer'd to forget again, but be often call'd to an account for them; whereby, beſides the Uſe thoſe Sayings may be to them in their future Life, as ſo many good Rules and Obſervations, they will be taught to reflect often, and bethink themſelves what they have to remember, which is the only way to make the Memory quick and uſeful. The Cuſtom of frequent Reflection will keep their Minds from running adrift, and call their Thoughts home from uſeleſs unattentive Roving: And therefore, I think, it may do well, to give them ſomething every Day to remember; but ſomething ſtill, that is in it ſelf worth the remembring, and what you would never have out of Mind, whenever you call, or they themſelves ſearch for it. This will oblige them often to turn their Thoughts inwards, than which you cannot wiſh them a better intellectual Habit.

Latin. §. 177. But under whoſe Care ſoever a Child is put, to be taught, during the tender and flexible Years of his Life, this is certain, it ſhould be one, who thinks *Latin* and *Language* the leaſt part of Education; one who knowing how much Vertue, and a well-temper'd Soul is to

to be preferr'd to any ſort of *Learning* or *Language*, makes it is chief Buſineſs to form the Mind of his Scholars, and give that a right diſpoſition: which, if once got, though all the reſt ſhould be neglected, would, in due time, produce all the reſt: and which if it be not got, and ſettled, ſo as to keep out ill and vicious Habits, *Languages* and *Sciences*, and all the other Accompliſhments of Education will be to no purpoſe, but to make the worſe, or more dangerous Man. And, indeed whatever ſtir there is made about getting of *Latin*, as the great and difficult Buſineſs, his Mother may teach it him her ſelf, if ſhe will but ſpend two or three Hours in a Day with him, and make him read the Evangeliſts in *Latin* to her: For ſhe need but buy a *Latin* Teſtament, and having got ſomebody to mark the laſt Syllable but one where it is long, in Words above two Syllables (which is enough to regulate her Pronunciation and Accenting the Words) read daily in the *Goſpels*, and then let her avoid Underſtanding them in *Latin* if ſhe can. And when ſhe underſtands the Evangeliſts in *Latin*, let her, in the ſame manner, read *Æſop*'s *Fables*, and ſo proceed on to *Eutropius*, *Juſtin*, and other ſuch Books. I do not mention this, as an Imagination of what I fancy may do, but as of a thing I have known done, and the *Latin* Tongue with eaſe got this way.

But to return to what I was ſaying: He

that takes on him the charge of bringing up young Men, eſpecially young Gentlemen, ſhould have ſomething more in him than *Latin*, more than even a Knowledge in the Liberal Sciences: He ſhould be a Perſon of eminent Vertue and Prudence, and with good Senſe, have good Humour, and the Skill to carry himſelf with gravity, eaſe, and kindneſs, in a conſtant Converſation with his Pupils. But of this I have ſpoken at large in another place.

§. 178. At the ſame time that he is learning *French* and *Latin*, a Child, as has been ſaid, may alſo be enter'd in *Arithmetick*, *Geography*, *Chronology*, *Hiſtory*, and *Geometry* too. For if theſe be taught him in *French* or *Latin*, when he begins once to underſtand either of theſe Tongues, he will get a Knowledge in theſe Sciences, and the Language to boot.

Geography, I think, ſhould be begun with: For the learning of the Figure of the *Globe*, the Situation and Boundaries of the Four Parts of the World, and that of particular Kingdoms and Countries, being only an exerciſe of the Eyes and Memory, a Child with pleaſure will learn and retain them: And this is ſo certain, that I now live in the Houſe with a Child, whom his Mother has ſo well inſtructed this way in *Geography*, that he knew the Limits of the Four Parts of the World, could readily point, being aſked, to any Country upon the Globe,

Geography.

or

or any Country in the Map of *England*, knew all the great Rivers, Promontories, Straits, and Bays in the World, and could find the Longitude and Latitude of any Place, before he was ſix Years old. Theſe things, that he will thus learn by ſight, and have by roat in his Memory, is not all, I confeſs, that he is to learn upon the *Globes*. But yet it is a good ſtep and preparation to it, and will make the remainder much eaſier, when his Judgment is grown ripe enough for it: Beſides, that it gets ſo much time now; and by the pleaſure of knowing things, leads him on inſenſibly to the gaining of Languages.

§. 179. When he has the natural Parts of the Globe well fix'd in his Memory, it may then be time to begin *Arithmetick*. By the natural Parts of the Globe, I mean ſeveral Poſitions of the Parts of the Earth, and Sea, under different Names and Diſtinctions of Countries not coming yet to thoſe Artificial and imaginary Lines, which have been invented, and are only ſuppos'd for the better improvement of that Science. *Arithmetick.*

§. 180 *Arithmetick* is the eaſieſt, and conſequently the firſt ſort of abſtract Reaſoning, which the Mind commonly bears, or accuſtoms it ſelf to: And is of ſo general uſe in all parts of Life and Buſineſs, that ſcarce any thing is to be done without it. This is certain, a Man cannot have too

much of it, nor too perfectly: He ſhould therefore begin to be exercis'd in *counting*, as ſoon, and as far, as he is capable of it; and do ſomething in it every Day, till he is Maſter of the Art of *Numbers*. When he underſtands *Addition* and *Subſtraction*, he may then be advanced farther in *Geography*, after he is acquainted with the *Poles*, *Zones*, *Parallel Circles* and *Meridians*, be taught *Longitude* and *Latitude* and by them be made to underſtand the uſe of Maps, and by the Numbers placed on their Sides, to know the reſpective Situation of Countries, and how to find them out on the Terreſtial Globe. Which when he can readily do, he may then be entered in the Celeſtial; and there going over all the Circles again, with a more particular Obſervation of the Eclyptick, or Zodiack, to fix them all very clearly and diſtinctly in his Mind, he may be taught the Figure and Poſition of the ſeveral Conſtellations, which may be ſhewed him firſt upon the Globe, and then in the Heavens.

Aſtronomy.

When that is done, and he knows pretty well the Conſtellations of this our Hemiſphere, it may be time to give him ſome Notions of this our planetary World, and to that Purpoſe it may not be amiſs to make him a Draught of the *Copernican* Syſtem, and therein explain to him the Situation of the Planets, their reſpective Diſtances from the Sun, the Center of their Revolutions.

This

This will prepare him to underſtand the Motion and Theory of the Planets, the moſt eaſy and natural Way. For ſince Aſtronomers no longer doubt of the Motion of the Planets about the Sun, it is fit he ſhould proceed upon that Hypotheſis which is not only the ſimpleſt and leaſt perplexed for a Learner, but alſo the likelieſt to be true in it ſelf. But in this as in all other parts of Inſtruction, great Care muſt be taken with Children, to begin with that, which is plain and ſimple, and to teach them as little as can be at once, and ſettle that well in their Heads, before you proceed to the next, or any thing new in that Science. Give them firſt one ſimple Idea, and ſee that they take it right, and perfectly comprehend it before you go any farther, and then add ſome other ſimple Idea which lies next in your way to what you aim at, and ſo proceeding by gentle and inſenſible Steps, Children without Confuſion and Amazement, will have their Underſtandings opened, and their Thoughts extended farther, than could have been expected. And when any one has learn'd any thing himſelf, there is no ſuch way to fix it in his Memory, and to encourage him to go on, as to ſet him to teach it others.

Geometry.

§. 181. When he has once got ſuch an Acquaintance with the Globes, as is above-mentioned, he may be fit to be tried a little in *Geometry*; wherein

metry; wherein I think the Six firſt Books of *Euclid* enough for him to be taught. For I am in ſome doubt, whether more to a man of Buſineſs be neceſſary or uſeful. At leaſt if he have a Genius and Inclination to it, being enter'd ſo far by his Tutor, he will be able to go on of himſelf without a Teacher.

The *Globes* therefore muſt be ſtudied, and that diligently, and I think may be begun betimes, if the Tutor will be but careful to diſtinguiſh, what the Child is capable of knowing, and what not; for which this may be a Rule, that perhaps will go a pretty way (*viz.*) that Children may be taught any thing, that falls under their Senſes, eſpecially their ſight, as far as their Memories only are exerciſed: And thus a Child very young may learn, which is the *Æquator*, which the *Meridian*, &c. which *Europe* and which *England* upon the Globes, as ſoon almoſt as he knows the Rooms of the Houſe he lives in, if Care be taken not to teach him too much at once, nor to ſet him upon a new Part, till that, which he is upon, be perfectly learn'd and fix'd in his Memory.

Chronology.

§. 182. With Geography, *Chronology* ought to go hand in hand. I mean the general Part of it, ſo that he may have in his Mind a view of the whole current of time, and the ſeveral conſiderable *Epochs* that are made uſe of in Hiſtory. Without theſe two, Hiſtory, which is the great Miſtreſs of Prudence and

and Civil Knowledge; and ought to be the proper Study of a Gentleman, or Man of Buſineſs in the World; without Geography and *Chronology*, I ſay, Hiſtory will be very ill retained, and very little uſeful; but be only a jumble of Matters of Fact, confuſedly heaped together without Order or Inſtruction. 'Tis by theſe two, that the Actions of Mankind are ranked into their proper Places of Times and Countries, under which Circumſtances, they are not only much eaſier kept in the Memory, but in that natural Order, are only capable to afford thoſe Obſervations, which make a Man the better and the abler for reading them.

§. 183. When I ſpeak of *Chronology* as a Science he ſhould be perfect in, I do not mean the little Controverſies, that are in it. Theſe are endleſs, and moſt of them of ſo little Importance to a Gentleman, as not to deſerve to be enquir'd into, were they capable of an eaſie Deciſion. And therefore all that learned Noiſe and Duſt of the Chronologiſt is wholly to be avoided. The moſt uſeful Book I have ſeen in that part of Learning, is a ſmall Treatiſe of *Strauchius*, which is printed in Twelves, under the Title of *Breviarium Chronologicum*, out of which may be ſelected all that is neceſſary to be taught a young Gentleman concerning *Chronology*; for all that is in that Treatiſe a Learner need not be cumbred with. He has in him the moſt remarkable

able or uſual *Epochs* reduced all to that of the *Julian Period*, which is the eaſieſt and plaineſt, and ſureſt Method, that can be made uſe of in *Chronology*. To this Treatiſe of *Strauchius*, *Helvicus*'s Tables may be added as a Book to be turned to on all occaſions.

Hiſtory. §. 184. As nothing teaches, ſo nothing delights more than Hiſtory. The firſt of theſe recommends it to the Study of Grown Men, the latter makes me think it the fitteſt for a young Lad, who as ſoon as he is inſtructed in Chronology, and acquainted with the ſeveral *Epochs* in uſe in this part of the World, and can reduce them to the *Julian Period*, ſhould then have ſome *Latin Hiſtory* put into his Hand. The choice ſhould be directed by the eaſineſs of the Stile; for where-ever he begins, Chronology will keep it from Confuſion; and the pleaſantneſs of the Subject inviting him to read, the Language will inſenſibly be got, without that terrible vexation and uneaſineſs, which Children ſuffer, where they are put into Books beyond their Capacity, ſuch as are the *Roman* Orators and Poets, only to learn the *Roman* Language. When he has by reading Maſter'd the eaſier, ſuch perhaps as *Juſtin*, *Eutropius*, *Quintus Curtius*, &c. the next Degree to theſe, will give him no great Trouble: And thus by a gradual Progreſs from the plaineſt and eaſieſt *Hiſtorians*, he may at laſt come to read the moſt difficult and ſublime of the *Latin*

Latin Authors, ſuch as are *Tully*, *Virgil*, and *Horace*.

§. 185. The Knowledge of *Vertue*, all along from the beginning, in all the Inſtances he is capable of, being taught him, more by Practice than Rules; and the love of Reputation inſtead of ſatisfying his Appetite, being made habitual in him, I know not whether he ſhould read any other Diſcourſes of Morality, but what he finds in the Bible; or have any Syſtem of *Ethicks* put into his Hand, till he can read *Tully*'s *Offices*, not as a School-Boy to learn *Latin*, but as one that would be informed in the Principles and Precepts of Vertue, for the Conduct of his Life. *Ethicks.*

§. 186. When he has pretty well digeſted *Tully*'s *Offices*, and added to it, *Puffendorf de Officio hominis & civis*, it may be ſeaſonable to ſet him upon *Grotius de Jure Belli & Pacis*, or which perhaps is the better of the two, *Puffendorf de Jure naturali & Gentium*; wherein he will be inſtructed in the natural Rights of Men, and the Original and Foundations of Society, and the Duties reſulting from thence. This *general Part of Civil-Law* and Hiſtory, are Studies which a Gentleman ſhould not barely touch at, but conſtantly dwell upon, and never have done with. A Vertuous and well behaved young Man, that is well verſed in the *general Part of the Civil-Law* (which *Civil-Law.*

(which concerns not the chicane of private Caſes, but the Affairs and Intercourſe of Civilized Nations in general, grounded upon Principles of Reaſon) underſtands *Latin* well, and can write a good hand, one may turn looſe into the World, with great aſſurance, that he will find Employment and Eſteem every where.

Law. §. 187. It would be ſtrange to ſuppoſe an *Engliſh* Gentleman ſhould be ignorant of the *Law* of his Country. This, whatever Station he is in, is ſo requiſite, that from a Juſtice of the Peace, to a Miniſter of State, I know no Place he can well fill without it. I do not mean the chicane or wrangling and captious part of the *Law*: a Gentleman, whoſe Buſineſs is to ſeek the true Meaſures o. Right and Wrong, and not the Arts how to avoid doing the one, and ſecure himſelf in doing the other, ought to be as far from ſuch a Study of the *Law*, as he is concerned diligently to apply himſelf to that, wherein he may be ſerviceable to his Country. And to that purpoſe, I think the right way for a Gentleman to ſtudy *Our Law*, which he does not deſign for his Calling, is to take a view of our *Engliſh* Conſtitution and Government, in the ancient Books of the *Common Law*; and ſome more modern Writers, who out of them have given an account of this Government. And having got a true Idea of that, then to read our Hiſtory, and with it join in every

every King's Reign the *Laws* then made. This will give an inſight into the reaſon of our *Statutes*, and ſhew the true ground upon which they came to be made, and what weight they ought to have.

§. 188. *Rhetorick* and *Logick* being the Arts, that in the ordinary method uſually follow immediately after Grammar it may perhaps be wondered that I have ſaid ſo little of them. The Reaſon is becauſe of the little Advantage young People receive by them: For I have ſeldom or never obſerved any one to get the Skill of reaſoning well or ſpeaking handſomly, by ſtudying thoſe Rules which pretend to teach it: And therefore I would have a young Gentleman take a View of them in the ſhorteſt Syſtems could be found, without dwelling long on the Contemplation and Study of thoſe Formalities. Right Reaſoning is founded on ſomething elſe than the *Predicaments* and *Predicables*, and does not conſiſt in talking in *Mode* and *Figure* it ſelf. But 'tis beſides my preſent Buſineſs to enlarge upon this Speculation. To come therefore to what we have in hand; If you would have your Son *reaſon well*, let him read *Chillingworth*; and if you would have him ſpeak well, let him be converſant in *Tully*, to give him the true *Idea* of *Eloquence*; and let him read thoſe Things that are well writ in *Engliſh*, to perfect his Style in the Purity of our Language.

Rhetorick. Logick.

§. 189.

§. 189. If the Uſe and End of right Reaſoning, be to have right Notions and a right Judgment of Things; to diſtinguiſh betwixt Truth and Falſhood, Right and Wrong, and to act accordingly; be ſure not to let your Son be bred up in the Art and Formality of diſputing, either practiſing it himſelf, or admiring it in others; unleſs inſtead of an able Man, you deſire to have him an inſignificant Wrangler, Opiniator in Diſcourſe, and priding himſelf in contradicting others; or, which is worſe, queſtioning every Thing, and thinking there is no ſuch thing as Truth to be ſought, but only Victory in diſputing. There cannot be any Thing ſo diſingenious, ſo miſbecoming a Gentleman, or any one who pretends to be a rational Creature, as not to yield to plain Reaſon, and the Conviction of clear Arguments. Is there any Thing more inconſiſtent with civil Converſation and the End of all Debate, than not to take an Anſwer, though never ſo full and ſatisfactory; but ſtill to go on with the Diſpute as long as equivocal Sounds can furniſh [a *Medius terminus*] a Term to wrangle with on the one Side, or a Diſtinction on the other? whether pertinent or impertinent, ſenſe or nonſenſe, agreeing with or contrary to what he had ſaid before, it matters not. For this in ſhort, is the Way and Perfection of Logical Diſputes, That the Opponent never take any Anſwer, nor the Reſpondent ever yield

yield to any Argument. This neither of them muſt do, whatever becomes of Truth or Knowledge, unleſs he will paſs for a poor bafflʼd Wretch, and lie under the Diſgrace of not being able to maintain whatever he has once affirmʼd, which is the great Aim and Glory in diſputing. Truth is to be found and ſupported by a mature and due Conſideration of things themſelves, and not by artificial Terms and Ways of arguing: Theſe lead not Men ſo much into the Diſcovery of Truth, as into a captious and fallacious Uſe of doubtful Words, which is the moſt uſeleſs and moſt offenſive Way of talking, and ſuch as leaſt ſuits a Gentleman or a Lover of Truth of any Thing in the World.

There can ſcarce be a greater Defect in a Gentleman, than not to expreſs himſelf well either in writing or ſpeaking. But yet I think, I may aſk my Reader, whether he doth not know a great many, who live upon their Eſtates, and ſo, with the Name, ſhould have the Qualities of Gentlemen, who cannot ſo much as tell a Story as they ſhould, much leſs ſpeak clearly and perſwaſively in any Buſineſs. This, I think not to be ſo much their Fault as the Fault of their Education; for I muſt, without Partiality, do my Country-men this Right, That where they apply themſelves, I ſee none of their Neighbours out-go them. They have been taught *Rhetorick*, but yet never

never taught how to expreſs themſelves handſomly with their Tongues or Pens in the Language they are always to uſe; as if the Names of the Figures that embelliſh'd the Diſcourſes of thoſe who underſtood the Art of ſpeaking, were the very Art and Skill of ſpeaking well. This, as all other Things of Practice, is to be learn'd not by a few or a great many Rules given, but by Exerciſe and Application according to good Rules, or rather Patterns, till Habits are got, and a Facility of doing it well.

Style. Agreeable hereunto, perhaps it might not be amiſs, to make Children, as ſoon as they are capable of it, often to tell a Story of any Thing they know; and to correct at firſt the moſt remarkable Fault they are guilty of in their Way of putting it together. When that Fault is cured, then to ſhew them the next and ſo on, till one after another, all, at leaſt the groſs ones, are mended. When they can tell Tales pretty well, then it may be time to make them write them. The Fables of *Æſop*, the only Book almoſt that I know fit for Children, may afford them Matter for this Exerciſe of writing *Engliſh*, as well as for reading and tranſlating to enter them in the *Latin* Tongue. When they are got paſt the Faults of Grammar, and can join in a continued coherent Diſcourſe the ſeveral Parts of a Story, without bald and unhandſome Forms of Tranſlation (as

(as is uſual) often repeated, he that deſires to perfect them yet farther in this, which is the firſt Step to ſpeaking well, and needs no Invention, may have Recourſe to *Tully*, and by putting in Practice thoſe Rules which that Maſter of Eloquence gives in his Firſt Book *De Inventione*, §. 20. make them know wherein the Skill and Graces of an handſome Narrative, according to the ſeveral Subjects and Deſigns of it, lie. Of each of which Rules fit Examples may be found out, and therein they may be ſhewn how others have practis'd them. The ancient Claſſick Authors afford Plenty of ſuch Examples, which they ſhould be made not only to tranſlate, but have ſet before them as Patterns for their daily Imitation.

When they underſtand how to write *Engliſh* with due Connexion, Propriety and Order, and are pretty well Maſters of a tolerable narrative Stile, they may be advanced to writing of Letters; wherein they ſhould not be put upon any Strains of Wit or Complement, but taught to expreſs their own plain eaſie Senſe, without any Incoherence, Confuſion or Roughneſs. And when they are perfect in this, they may, to raiſe their Thoughts, have ſet before them the Example of *Voitures* for the Entertainment of their Friends at a Diſtance, with Letters of Complement, Mirth, Rallery or Diverſion; and *Tully*'s *Epiſtles*, as the beſt Pattern, whether for Buſineſs or Converſation. The writing

writing of Letters has ſo much to do in all the Occurrences of Humane Life, that no Gentleman can avoid ſhewing himſelf in this kind of writing. Occaſions will daily force him to make this uſe of his Pen, which, beſides the Conſequences that, in his Affairs, his well or ill managing of it often draws after it, always lays him open to a ſeverer Examination of his Breeding, Senſe, and Abilities, than Moral Diſcourſes; whoſe tranſient Faults dying for the moſt Part with the Sound, that gives them Life, and ſo not Subject to a ſtrict Review, more eaſily eſcape Obſervation and Cenſure.

Letters.

Had the Methods of Education been directed to their right End, one would have thought this ſo neceſſary a Part could not have been neglected, whilſt Themes and Verſes in *Latin*, of no uſe at all, were ſo conſtantly every where preſſed, to the racking of Childrens Inventions beyond their Strength, and hindering their chearful Progreſs in learning the Tongues by unnatural Difficulties. But Cuſtom has ſo ordain'd it, and who dares diſobey? And would it not be very unreaſonable to require of a learned Country School-Maſter (who has all the Tropes and Figures in *Farnaby's Rhetorick* at his Fingers Ends) to teach his Scholar to expreſs himſelf handſomly in *Engliſh*, when it appears to be ſo little his Buſineſs or Thought, that the Boy's Mother (deſpiſed

(deſpiſed, 'tis like, as illiterate for not having read a Syſtem of *Logick* and *Rhetorick*) out-does him in it?

To write and ſpeak correctly, gives a Grace, and gains a favourable Attention to what one has to ſay: And ſince 'tis *Engliſh* than an *Engliſh* Gentleman will have conſtant uſe of, that is the Language he ſhould chiefly cultivate, and wherein moſt Care ſhould be taken to poliſh and perfect his Style. To ſpeak or write better *Latin* than *Engliſh* may make a Man be talk'd of, but he would find it more to his Purpoſe to expreſs himſelf well in his own Tongue that he uſes every Moment, than to have the vain Commendation of others for a very inſignificant Quality. This I find univerſally neglected, and no Care taken anywhere to improve young Men in their own Language, that they may throughly underſtand and be Maſters of it. If any one among us have a Facility or Purity more than ordinary in his Mother Tongue, it is owing to Chance, or his Genius, or any thing, rather than to his Education or any Care of his Teacher. To mind what *Engliſh* his Pupil ſpeaks or writes, is below the Dignity of one bred up amongſt *Greek* and *Latin*, though he have but little of them himſelf. Theſe are the learned Languages fit only for learned Men to meddle with and teach; *Engliſh* is the Language of illiterate Vulgar: Though yet we ſee the Polity of

ſome

ſome of our Neighbours, hath not thought it beneath the publick Care to promote and reward the Improvement of their own Language. Poliſhing and inriching their Tongue is no ſmall Buſineſs amongſt them; it hath Colleges and Stipends appointed it, and there is raiſed amongſt them a great Ambition and Emulation of writing correctly: And we ſee what they are come to by it, and how far they have ſpread one of the worſt Languages poſſibly in this Part of the World, if we look upon it as it was in ſome few Reigns backwards, whatever it be now. The Great Men amongſt the *Romans* were daily exerciſing themſelves in their own Language; and we find yet upon Record the Names of Orators, who taught ſome of their Emperors *Latin*, though it were their Mother Tongue.

'Tis plain the *Greeks* were yet more nice in theirs: All other Speech was barbarous to them but their own, and no foreign Language appears to have been ſtudied or valued amongſt that learned and acute People; tho' it be paſt doubt that they borrowed their Learning and Philoſophy from abroad.

I am not here ſpeaking againſt *Greek* and *Latin*; I think they ought to be ſtudied, and the *Latin* at leaſt underſtood well by every Gentleman. But whatever foreign Languages a young Man meddles with (and the more he knows the better) that which he ſhould critically ſtudy, and labour to get

get a Facility, Clearneſs and Elegancy to expreſs himſelf in, ſhould be his own, and to this Purpoſe he ſhould daily be exercis'd in it.

§. 190. *Natural Philoſophy*, as a ſpeculative Science, I imagine we have none, and perhaps I may think I have Reaſon to ſay we never ſhall be able to make a Science of it. The Works of Nature are contriv'd by a Wiſdom, and operate by Ways too far ſurpaſſing our Faculties to diſcover, or Capacities to conceive, for us ever to be able to reduce them into a Science. *Natural Philoſophy* being the Knowledge of the Principles, Properties and Operations of Things as they are in themſelves, I imagine there are Two Parts of it, one comprehending Spirits with their Nature and Qualities, and the other *Bodies*. The Firſt of theſe is uſually referr'd to *Metaphyſicks*: But under what Title ſoever the Conſideration of *Spirits* comes, I think it ought to go before the Study of Matter and Body, not as a Science that can be methodiz'd into a Syſtem, and treated of upon Principles of Knowledge; but as an Enlargement of our Minds towards a truer and fuller Comprehenſion of the intellectual World, to which we are led both by Reaſon and Revelation. And ſince the cleareſt and largeſt Diſcoveries we have of other *Spirits*, beſides God and our own Souls, is imparted to us from Heaven by Revelation,

Natural Philoſophy.

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Natural Philoſophy.

I think the Information that at leaſt young People ſhould have of them, ſhould be taken from that Revelation. To this Purpoſe, I conclude, it would be well, if there were made a good Hiſtory of the Bible, for young People to read; wherein if every Thing that is fit to be put into it were laid down in its due Order of Time, and ſeveral Things omitted which are ſuited only to riper Age, that Confuſion which is uſually produced by promiſcuous reading of the Scripture, as it lies now bound up in our Bibles, would be avoided. And alſo this other Good obtained, that by reading of it conſtantly there would be inſtilled into the Minds of Children a Notion and Belief of *Spirits*, they having ſo much to do in all the Tranſactions of that Hiſtory, which will be a good Preparation to the Study of *Bodies*. For without the Notion and Allowance of *Spirit*, our Philoſophy will be lame and defective in one main Part of it, when it leaves out the Contemplation of the moſt excellent and powerful Part of the Creation.

§. 191. Of this *Hiſtory of the Bible* I think too it would be well, if there were a ſhort and plain Epitome made containing the chief and moſt material Heads, for Children to be Converſant in as ſoon as they can read. This thought it will lead them early into ſome Notion of *Spirits*, yet is not contrary to what I ſaid above, That I would not have Children troubled whilſt young, with

with Notions of *Spirits*, whereby my Meaning was, That I think it inconvenient that their yet tender Minds ſhould receive early Impreſſions of *Goblins*, *Spectres*, and *Apparitions*, wherewith their Maids, and thoſe about them, are apt to fright them into a Compliance with their Orders, which often proves a great Inconvenience to them all their Lives after, by ſubjecting their Minds to Frights, fearful Apprehenſions; Weakneſs, and Superſtition; which when coming abroad into the World and Converſation, they grow weary and aſham'd of, it not ſeldom happens, that to make, as they think, a through Cure, and eaſe themſelves of a Load which has ſate ſo heavy on them, they throw away the Thoughts of all *Spirits* together, and ſo run into the other but worſe Extream.

§. 192. The Reaſon why I would have this premiſed to *the Study of Bodies*, and the Doctrine of the Scriptures well imbibed, before young Men be entered in *Natural Philoſophy*, is, becauſe Matter, being a Thing that all our Senſes are conſtantly converſant with, it is ſo apt to poſſeſs the Mind, and exclude all other Beings, but Matter, that prejudice, grounded on ſuch Principles, often leaves no Room for the Admittance of Spirits, or the allowing any ſuch Thing as *immaterial Beings in rerum natura*; when yet it is evident, that by mere Matter and Motion, none of the great Phænomena of Nature

can be reſolved, to inſtance but in that common one of Gravity, which I think impoſſible to be explained by any natural Operation of Matter, or any other Law of Motion, but the poſitive Will of a ſuperior Being ſo ordering it. And therefore ſince the Deluge cannot be well explained without admitting ſomething out of the ordinary Courſe of Nature, I propoſe it to be conſidered whether God's altering the Center of Gravity in the Earth for a Time (a Thing as intelligible as Gravity it ſelf, which perhaps a little Variation of Cauſes unknown to us would produce) will not more eaſily account for *Noah*'s Flood than any *Hypotheſis* yet made uſe of to ſolve it. I hear the great Objection to this is, that it would produce but a partial Deluge. But the Alteration of the Center of Gravity once allow'd, 'tis no hard Matter to conceive that the Divine Power might make the Center of Gravity, plac'd at a due Diſtance from the Center of the Earth, move round it in a convenient Space of Time, whereby the Flood would become univerſal, and as I think, anſwer all the Phænomena of the Deluge as deliver'd by *Moſes*, at an eaſier Rate than thoſe many hard Suppoſitions that are made uſe of to explain it. But this is not a Place for that Argument, which is here only mentioned by the by, to ſhew the Neceſſity of having Recourſe to ſomething beyond bare Matter and its Motion in the Explication of Nature, to which the Notions

Notions of Spirits and their Power, as deliver'd in the Bible, where ſo much is attributed to their Operation, may be a fit Preparative, reſerving to a fitter Opportunity a fuller Explication of this *Hypotheſis*, and the Application of it to all the Parts of the Deluge, and any Difficulties can be ſuppoſed in the Hiſtory of the Flood, as recorded in the Scripture.

§. 193. But to return to the Study of *Natural Philoſophy*, Though the World be full of Syſtems of it, yet I cannot ſay, I know any one which can be taught a young Man as a Science, wherein he may be ſure to find Truth and Certainty, which is what all Sciences give an Expectation of. I do hence conclude that none of them are to be read; it is neceſſary for a Gentleman, in this learned Age, to look into ſome of them to fit himſelf for Converſation: But whether that of *Des Cartes* be put into his Hands, as that which is moſt in Faſhion, or it be thought fit to give him a ſhort View of that and ſeveral other alſo, I I think the Syſtems of *Natural Philoſophy* that have obtained in this Part of the World, are to be read more to know the *Hypotheſes*, and to underſtand the Terms and Ways of talking of the ſeveral Sects, than with hopes to gain thereby a comprehenſive, ſcientifical and ſatisfactory Knowledge of the works of Nature: Only this may be ſaid, that the modern *Corpuſcularians* talk, in moſt Things,

more intelligibly than the *Peripateticks*, who poſſeſſed the Schools immediately before them. He that would look farther back, and acquaint himſelf with the ſeveral Opinions of the Ancients, may conſult Dr. *Cudworth*'s *Intellectual Syſtem*, wherein that very learned Author hath with ſuch Accurateneſs and Judgment collected and explained the Opinions of the Greek Philoſophers, that what Principles they built on, and what were the chief *Hypotheſes*, that divided them, is better to be ſeen in him, than any where elſe that I know. But I would not deterr any one from the Study of Nature, becauſe all the Knowledge we have, or poſſible can have of it, cannot be brought into a Science. There are very many Things in it, that are convenient and neceſſary to be known to a Gentleman: And a great many other, that will abundantly reward the Pains of the Curious with Delight and Advantage. But theſe, I think, are rather to be found amongſt ſuch Writers, as have employ'd themſelves in making rational Experiments and Obſervations, than in ſtarting barely ſpeculative Syſtems. Such Writings therefore, as many of Mr. *Boyle*'s are, with others, that have writ of *Huſbandry*, *Planting*, *Gardening*, and the like, may be fit for a Gentleman, when he has a little acquainted himſelf with ſome of the Syſtems of the *Natural Philoſophy* in Faſhion.

§. 194.

§. 194. Though the Syſtems of *Phyſicks* that I have met with, afford little encouragement to look for Certainty or Science in any Treatiſe, which ſhall pretend to give us a body of *Natural Philoſophy* from the firſt Principles of Bodies in general, yet the incomparable Mr. *Newton*, has ſhewn, how far Mathematicks, applied to ſome Parts of Nature, may, upon Principles that Matter of Fact juſtifie, carry us in the Knowledge of ſome, as I may ſo call them, particular Provinces of the Incomprehenſible Univerſe. And if others could give us ſo good and clear an Account of other parts of *Nature*, as he has of this our Planetary World, and the moſt conſiderable *Phænomena* obſervable in it, in his admirable Book, *Philoſophiæ naturalis principia Mathematica*, we might in time hope to be furniſhed with more true and certain Knowledge in ſeveral Parts of this ſtupendious Machin, than hitherto we could have expected. And though there are very few, that have Mathematicks enough to underſtand his Demonſtrations, yet the moſt accurate Mathematicians, who have examin'd them, allowing them to be ſuch, his Book will deſerve to be read, and give no ſmall light and pleaſure to thoſe, who, willing to underſtand the Motions, Properties, and Operations of the great maſſes of Matter, in this our Solar Syſtem, will but carefully mind his Concluſions, which may be depended on as Propoſitions well proved.

Greek. §. 195. This is, in ſhort, what I have thought concerning a young Gentleman's Studies; wherein it will poſſibly be wondred, that I ſhould omit *Greek*, ſince amongſt the *Grecians* is to be found, the Original as it were, and Foundation of all that Learning, which we have in this part of the World. I grant it ſo; and will add, That no Man can paſs for a Scholar, that is ignorant of the *Greek* Tongue. But I am not here conſidering of the Education of a profeſs'd Scholar, but of a Gentleman to whom *Latin* and *French*, as the World now goes, is by every one acknowledged to be neceſſary when he comes to be a Man, if he has a mind to carry his Studies farther, and look into the *Greek* Learning, he will then eaſily get that Tongue himſelf: And if he has not that Inclination, his learning of it under a Tutor will be but loſt Labour, and much of his Time and Pains ſpent in that, which will be neglected and thrown away, as ſoon as he is at Liberty. For how many are there of an hundred, even amongſt Scholars themſelves, who retain the *Greek* they carried from School; or ever improve it to a familiar reading, and perfect underſtanding of *Greek* Authors?

To conclude this Part, which concerns a Young Gentleman's Studies, his Tutors ſhould remember, that his Buſineſs is not ſo much to teach him all that is knowable, as to raiſe in him a love and eſteem of Knowledge;

Knowledge; and to put him in the right way of knowing and improving himſelf, when he has a mind to it.

The Thoughts of a Judicious Author on the ſubject of Languages, I ſhall here give the Reader, as near as I can, in his own way of expreſſing them. He ſays,* 'One 'can ſcarce burden Children too 'much with the knowledge of lan- 'guages. They are uſeful to Men 'of all Conditions, and they equal- 'ly open them the entrance, either 'to the moſt profound or the more 'eaſy and entertaining Parts of 'Learning. If this irkſome Study be put 'off to a little more advanced Age, Young- 'men either have not reſolution enough to 'apply to it out of choice; or ſteadineſs to 'carry it on. And if any one has the gift 'of perſeverance, it is not without the in- 'convenience of ſpending that time upon 'Languages, which is deſtined to other uſes. 'And he confines to the Study of Words 'that Age of his Life that is above it, and 'requires things; at leaſt it is the loſing 'the beſt and beautifulleſt ſeaſon of ones life. 'This large Foundation of Languages can- 'not be well laid but when every thing 'makes an eaſy and deep impreſſion on the 'Mind; when the Memory is freſh, ready, 'and tenacious; when the Head and 'Heart are as yet free from Cares, Paſſions, 'and Deſigns; and thoſe on whom the Child

* *La Bruyere Mœurs de ſiecle p. 577, 662.*

'depends have Authority enough to keep him 'close to a long continued Application. I am 'perſwaded that the ſmall number of truly 'Learned, and the multitude of ſuperficial 'Pretenders, is owing to the neglect of this.

I think every body will agree with this obſerving Gentleman, that Languages are the proper ſtudy of our firſt Years. But 'tis to be conſidered by the Parents and Tutors, what Tongues 'tis fit the Child ſhould learn. For it muſt be confeſſed, that it is fruitleſs Pains, and loſs of Time to learn a Language which in the courſe of Life that he is deſigned to, he is never like to make uſe of, or which one may gueſs by his Temper he will wholly neglect and loſe again, as ſoon as an approach to Manhood, ſetting him free from a Governour, ſhall put him into the hands of his own Inclination, which is not likely to allot any of his time to the cultivating the learned Tongues; or diſpoſe him to mind any other Language, but what daily uſe, or ſome particular neceſſity ſhall force upon him.

But yet for the ſake of thoſe who are deſigned to be Scholars, I will add what the ſame Author ſubjoyns to make good his foregoing remark. It will deſerve to be conſidered by all who deſire to be truly Learned, and therefore may be a fit rule for Tutors to inculcate, and leave with their Pupils to guide their future Studies.

'The Study, *ſays he*, of the Original text 'can never be ſufficiently recommended.

'Tis

'Tis the ſhorteſt, ſureſt and moſt agreeable way to all ſorts of Learning. Draw from the ſpring head, and take not things at ſecond hand. Let the Writings of the great Maſters be never laid aſide, dwell upon them, ſettle them in your Mind, and cite them upon occaſion; and make it your Buſineſs throughly to underſtand them in their full Extent, and all their Circumſtances: Acquaint your ſelf fully with the principles of Original Authors; bring them to a conſiſtency, and then do you your ſelf make your deductions. In this ſtate were the firſt Commentators, and do not you reſt till you bring your ſelf to the ſame. Content not your ſelf with thoſe borrowed lights, nor guide your ſelf by their views, but where your own fails you, and leaves you in the dark. Their Explications are not yours, and will give you the ſlip. On the contrary, your own Obſervations are the product of your own Mind, where they will abide, and be ready at hand upon all occaſions in Converſe, Conſultation and Diſpute. Loſe not the pleaſure it is to ſee that you were not ſtop'd in your reading, but by difficulties that are invincible; where the Commentators and Scholiaſts themſelves are at a ſtand, and have nothing to ſay. Thoſe copious Expoſitors of other places, who with a vain and pompous over-flow of Learning powder'd out on paſſages plain

and

'and eaſie in themſelves are very free of 'their Words and Pains where there is no 'need. Convince your ſelf fully by this 'ordering your Studies that 'tis nothing but 'Mens lazineſs which hath encouraged pe-'dantry to cram rather than enrich Libra-'ries, and to bury good Authors under 'heaps of Notes and Commentaries, and 'you will perceive that ſloath herein hath 'acted againſt its ſelf and its own intereſt, 'by multiplying reading, and enquiries, 'and encreaſing the pains it endeavour'd to 'avoid.

Method. This, tho' it may ſeem to concern none but direct Scholars, is of ſo great moment for the right ordering of their Education and Studies, that I hope I ſhall not be blamed for inſerting of it here, eſpecially if it be conſidered that it may be of uſe to Gentlemen too, when at any time they have a mind to go deeper than the ſurface, and get to themſelves a ſolid ſatisfactory and maſterly inſight in any part of Learning.

Order and Conſtancy are ſaid to make the great difference between one Man and another: This, I am ſure, nothing ſo much clears a Learner's Way, helps him ſo much on in it, and makes him go ſo eaſie and ſo far in any Enquiry, as a good *Method* in all the application of his Thoughts; ſhew him wherein it lies, and the advantages of it; acquaint him with the ſeveral ſorts of it, either from General to Particulars, or from

Particulars

Particulars to what is more General; exerciſe him in both of them; and make him ſee, in what caſes each different *Method* is moſt proper, and to what ends it beſt ſerves.

In Hiſtory the Order of Time ſhould govern, in Philoſophical Enquires that of Nature, which in all Progreſſion is to go from the place one is then in, to that which joyns and lies next to it; and ſo it is in the Mind, from the knowledge it ſtands poſſeſſed of already, to that which lies next, and is coherent to it, and ſo on to what it aims at, by the ſimpleſt and moſt uncompounded parts it can divide the Matter into. To this purpoſe, it will be of great uſe to his Pupil to accuſtom him to Diſtinguiſh well, that is, to have diſtinct Notions, where-ever the Mind can find any real difference, but as carefully to avoid diſtinctions in terms, where he has not diſtinct and different clear Idea's.

§. 196. Beſides what is to be had from Study and Books, there are other *Accompliſhments* neceſſary for a Gentleman, to be got by exerciſe, and to which time is to be allowed, and for which Maſters muſt be had.

Dancing being that which gives *gracefull Motions* all the life, and above all things, Manlineſs and a becoming Condfidence to young Children, I think it cannot be learn'd to early, after they are once of an Age and Strength capable of it. But you muſt be ſure *Dancing.*

to have a good Maſter, that knows, and can teach, what is graceful and becoming, and what gives a freedom and eaſineſs to all the Motions of the Body. One that teaches not this, is worſe than none at all, Natural Unfaſhionableneſs being much better, than apiſh affected Poſtures; and I think it much more paſſable to put off the Hat, and make a Leg, like an honeſt Country Gentleman, than like an ill faſhioned Dancing-Maſter. For as for the jigging part and the Figures of Dancing, I count that little, or nothing, farther, than as it tends to perfect *graceful Carriage.*

Muſick. §. 197. *Muſick* is thought to have ſome affinity with Dancing, and a good Hand, upon ſome Inſtruments, is by many People mightily valued. But it waſtes ſo much of a young Man's time to gain but a moderate Skill in it; and engages often in ſuch odd Company, that many think it much better ſpared: And I have amongſt Men of Parts and Buſineſs, ſo ſeldom heard any one commended, or eſteemed for having an Excellency in *Muſick*, that amongſt all thoſe things, that ever came into the Liſt of Accompliſhments, I think may give it the laſt place. Our ſhort Lives will not ſerve us for the attainment of all things; nor can our Minds be always intent on ſomething to be learn'd. The weakneſs of our Conſtitutions, both of Mind and Body, requires that we ſhould be often unbent: And

And he, that will make a good uſe of any part of his Life, muſt allow a large Portion of it to Recreation. At leaſt, this muſt not be denied to young People, unleſs whilſt you, with too much haſte, make them old, you have the diſpleaſure to ſet them in their Graves, or a ſecond Childhood, ſooner than you could wiſh. And therefore, I think, that the Time and Pains allotted to ſerious Improvements, ſhould be employ'd about things of moſt uſe and conſequence, and that too in the Methods the moſt eaſie and ſhort, that could be at any rate obtained: And perhaps, as I have aboveſaid, it would be none of the leaſt Secrets of Education, to make the Exerciſes in the Body and Mind, the *Recreation* one to another. I doubt not but that ſomething might be done in it, by a prudent Man, that would well conſider the Temper and Inclination of his Pupil. For he that is wearied either with Study or Dancing, does not deſire preſently to go to ſleep; but to do ſomething elſe, which may divert and delight him. But this muſt be always remembred, that nothing can come into the account of *Recreation*, that is not done with delight.

§. 198. *Fencing* and *Riding* the *Great Horſe*, are look'd upon as ſo neceſſary parts of Breeding, that it would be thought a great *omiſſion* to neglect them: The latter of the two being for the moſt Part to be learn'd only

only in great Towns, is one of the beſt Exerciſes for Health, which is to be had in thoſe Places of Eaſe and Luxury: And upon that account, makes a fit Part of a young Gentleman's Employment during his abode there. And as far as it conduces to give a Man a firm and graceful Seat on Horſe-back, and to make him able to teach his Horſe to ſtop and turn quick, and to reſt on his Hanches, is of uſe to a Gentleman both in Peace and War. But whether it be of moment enough to be made a Buſineſs of, and deſerve to take up more of his time, than ſhould barely for his Health be employed at due intervals in ſome ſuch vigorous Exerciſe, I ſhall leave to the Diſcretion of Parents and Tutors, who will do well to remember, in all the Parts of Education is to be beſtowed on that, which is like to be of greateſt conſequence, and frequenteſt uſe, in the ordinary courſe and occurrences of that Life, the young Man is deſigned for.

Fencing.

§. 199. As for *Fencing*, it ſeems to me a good Exerciſe for Health, but dangerous to the Life. The confidence of their Skill being apt to engage in Quarrels, thoſe that think they have learn'd to uſe their Swords. This Preſumption makes them often more touchy than needs, on Point of Honour, and ſlight or no provocations. Young Men in their warm Blood are forward to think, they have

have in vain learned to Fence, if they never ſhew their Skill and Courage in a Duel: and they ſeem to have Reaſon. But how many ſad Tragedies that Reaſon has been the Occaſion of, the Tears of many a Mother can witneſs. A Man that cannot *Fence* will be more careful to keep out of Bullies and Gameſters Company, and will not be half ſo apt to ſtand upon Punctilio's, nor to give Affronts, or fiercely juſtifie them when given, which is that which uſually makes the Quarrel. And when a Man is in the Field, a moderate Skill in Fencing rather expoſes him to the Sword of his Enemy, than ſecures him from it. And certainly a Man of Courage who cannot fence at all, and therefore will put all upon one thruſt, and not ſtand parrying, has the odds againſt a moderate Fencer, eſpecially if he has Skill in *Wreſtling*. And therefore, if any Proviſion be to be made againſt ſuch Accidents, and a Man be to prepare his Son for Duels, I had much rather mine ſhould be a good *Wreſtler*, than an ordinary Fencer, which is the moſt a Gentleman can attain to in it, unleſs he will be conſtantly in the Fencing-School, and every Day exerciſing. But ſince Fencing and Riding the Great Horſe, are ſo generally looked upon as neceſſary Qualifications in the breeding of a Gentleman, it will be hard wholly to deny any one of that rank theſe Marks of Diſtinction. I ſhall leave

leave it therefore to the Father, to conſider, how far the Temper of his Son, and the Station he is like to be in, will allow, or encourage him to comply with Faſhions, which having very little to do with civil Life, were formerly unknown to the moſt Warlike Nations, and ſeem to have added little of Force, or Courage to thoſe, who have received them, unleſs we will think Martial Skill or Proweſs, have been improved by Duelling, with which Fencing came into, and with which, I preſume it will go out of the World.

§. 200. Theſe are my preſent Thoughts concerning *Learning* and *Accompliſhments*. The great Buſineſs of all is *Vertue* and *Wiſdom*.

Nullum numen abeſt ſi ſit Prudentia.

Teach him to get a Maſtery over his Inclinations, and *ſubmit his Appetite to Reaſon*. This being obtained, and by conſtant Practice ſettled into Habit, the hardeſt part of the Taſk is over. To bring a young Man to this, I know nothing which ſo much contributes, as the love of Praiſe and Commendation, which ſhould therefore be inſtilled into him by all Arts imaginable. Make his Mind as ſenſible of Credit and Shame as may be: And when you have done that, you have put a Principle into him, which will influence his Actions, when

when you are not by, to which the fear of a little ſmart of a Rod is not comparable, and which will be the proper Stock, whereon afterwards to graft the true Principles of Morality and Religion.

§. 201. I have one Thing more to add, which as ſoon as I mention, I ſhall run the Danger of being ſuſpected to have forgot what I am about, and what I have above written concerning Education, all tending towards a Gentleman's Calling, with which a Trade ſeems wholly inconſiſtent. And yet, I cannot forbear to ſay, I would have him *learn a Trade, a Manual Trade*; nay two or three, but one more particularly. *Trade.*

§. 202. The buſy Inclination of Children, being always to be directed to ſome thing, that may be uſeful to them, the Advantages propos'd, from what they are ſet about may be conſidered of two Kinds; 1. Where the Skill it ſelf, that is got by exerciſe, is worth the having. Thus Skill not only in Languages, and learned Sciences, but in Painting, Turning, Gardening, Tempering, and Working in Iron, and all other uſeful Arts is worth the having. 2. Where the Exerciſe it ſelf, without any Conſideration, is neceſſary, or uſeful for Health. Knowledge in ſome things is ſo neceſſary to be got by Children, whilſt they are young, that ſome part of their time is to be allotted to their improvement in them, though

though thoſe Imployments contribute nothing at all to their Health: Such are Reading, and Writing, and all other ſedentary Studies, for the cultivating of the Mind, which unavoidably take up a great part of Gentlemens time, quite from their Cradles. Other *Manual Arts*, which are both got, and exerciſed by Labour, do many of them, by that Exerciſe, not only increaſe our Dexterity and Skill, but contribute to our Health too, eſpecially, ſuch as employ us in the open Air. In theſe, then, Health and Improvement may be joyn'd together, and of theſe ſhould ſome fit ones be choſen, to be made the Recreations of one, whoſe chief buſineſs is with Books and Study. In this Choice, the Age and Inclination of the Perſon is to be conſidered, and Conſtraint always to be avoided in bringing him to it. For Command and Force may often create, but can never cure an Averſion: And whatever any one is brought to by compulſion, he will leave as ſoon as he can, and be little profited, and leſs recreated by, whilſt he is at it.

Painting.

§. 203. That which of all others would pleaſe me beſt, would be a *Painter*, were there not an Argument or two againſt it not eaſie to be anſwered. Firſt, ill Painting is one of the worſt things in the World; and to attain a tolerable degree of Skill in it, requires too much of a Man's Time. If he has a natural

tural Inclination to it, it will endanger the Neglect of all other more uſeful Studies, to give Way to that; and if he have no Inclination to it, all the Time, Pains, and Money ſhall be employ'd in it, will be thrown away to no purpoſe. Another Reaſon why I am not for *Painting* in a Gentleman, is, Becauſe it is a ſedentary Recreation, which more employs the Mind than the Body. A Gentleman's more ſerious Employment I look on to be Study; and when that demands relaxation and refreſhment, it ſhould be in ſome Exerciſe of the Body, which unbends the Thought, and confirms the Health and Strength. For theſe two Reaſons I am not for *Painting*.

§. 204. In the next place, for a Country-Gentleman, I ſhould propoſe one or rather both theſe, *viz.* *Gardening* or *Huſbandry* in general, and working in Wood, as a *Carpenter*, *Joyner*, *Turner*, theſe being fit and healthy Recreations for a Man of Study, or Buſineſs. For ſince the Mind endures not to be conſtantly employ'd in the ſame Thing, or way; and ſedentary or ſtudious Men, ſhould have ſome Exerciſe, that at the ſame time might divert their Minds, and employ their Bodies; I know none that could do it better for a Country-Gentleman, than theſe two, the one of them, affording him Exerciſe, when the Weather or Seaſon keeps him from the other. Beſides, that by being ſkill'd

Gardening.

Joyner.

ſkill'd in the one of them, he will be able to govern and teach his Gardener; by the other, contrive and make a great many Things both of delight and uſe: Though theſe I propoſe not as the chief end of his Labours, but as Temptations to it; Diverſion from his other more ſerious Thoughts and Employments, by uſeful and healthy manual Exerciſe, being what I chiefly aim at in it.

§. 205. The great Men among the Ancients, underſtood very well how to reconcile manual Labour with Affairs of State, and thought it no leſſening to their Dignity to make the one the Recreation to the other. That indeed which ſeems moſt generally to have employ'd and diverted their ſpare Hours was Agriculture. *Gideon* amongſt the *Jews* was taken from Thraſhing, as was as *Cincinnetus* amongſt the *Romans* from the Plough, to Command the Armies of their Countries againſt their Enemies, and 'tis plain their dexterous handling of the Flayl or the Plough, and being good Workmen with theſe Tools, did not hinder their Skill in Arms, nor make them leſs able in the Arts of War or Government. They were great Captains and Stateſmen as well as Huſbandmen. *Cato major*, who had with great Reputation born all the great Offices of the Commonwealth, has left us an Evidence under his own Hand, how much he was verſed in Country Affairs; and as I remember

remember, *Cyrus* thought *Gardening* ſo little beneath the Dignity and Grandeur of a Throne, that he ſhew'd *Xenophon* a large Field of Fruit-Trees all of his own Planting. The Records of Antiquity both amongſt *Jews* and *Gentiles*, are full of Inſtances of this kind, if it were neceſſary to recommend uſeful Recreations by Examples.

§. 206. Nor let it be thought that I miſtake, when I call theſe or the like Exerciſes of Manual Arts, *Diverſions* or *Recreations*: For *Recreation* is not being Idle (as every one may obſerve) but eaſing the wearied part by change of Buſineſs: And he that thinks *Diverſion* may not lie in hard and painful Labour, forgets the early riſing, hard riding, heat, cold and hunger of Huntſmen, which is yet known to be the conſtant Recreation of Men of the greateſt Condition. *Delving*, *Planting*, *Inoculating*, or any the like profitable Employments, would be no leſs a *Diverſion*, than any of the idle Sports in faſhion, if Men could but be brought to delight in them, which Cuſtom and ſkill in a Trade will quickly bring any one to do. And I doubt not, but there are to be found thoſe, who being frequently call'd to Cards, or any other Play, by thoſe they could not Refuſe have been more tired with theſe *Recreations*, than with any the moſt ſerious Employment of Life, though the Play has been ſuch, as have naturally had no averſion to, and with which *Recreations.*

which they could willingly ſometimes divert themſelves.

§. 207. Play, wherein Perſons of Condition, eſpecially Ladies, waſt ſo much of their time, is a plain inſtance to me, that Men cannot be perfectly idle; they muſt be doing ſomething. For how elſe could they ſit ſo many Hours toiling at that, which generally gives more Vexation than Delight to moſt People, whilſt they are actually engag'd in it? 'Tis certain, Gaming leaves no Satisfaction behind it to thoſe who reflect when it is over, and it no way profits either Body or Mind: As to their Eſtates, if it ſtrike ſo deep as to concern them, it is a *Trade* then, and not a *Recreation*, wherein few, that have any thing elſe to live on, thrive: And at beſt, a thriving Gameſter has but a poor Trade on't, who fills his Pockets at the price of his Reputation.

Recreation belongs not to People, who are Strangers to Buſineſs, and are not waſted and wearied with the Employment of their Calling. The Skill ſhould be, ſo to order their time of Recreation, that it may relax and refreſh the part, that has been exerciſed, and is tired, and yet do ſomething, which beſides the preſent Delight and Eaſe, may produce, what will afterwards be profitable It has been nothing but the Vanity and Pride of Greatneſs and Riches, that has brought unprofitable and dangerous *Paſtimes* (as they are call'd) into faſhion, and

and perſwaded People into a belief, that the learning or putting their Hands to any thing, that was uſeful, could not be a *Diverſion* fit for a Gentleman. This has been that, which has given *Cards*, *Dice*, and *Drinking*, ſo much Credit in the World: And a great many throw away their ſpare Hours in them, through the prevalency of Cuſtom, and want of ſome better Employment to fill up the Vacancy of Leiſure, more than from any real delight is to be found in them. They cannot bear the dead weight of unemploy'd time lying upon their hands, nor the uneaſineſs it is to do nothing at all: And having never learn'd any laudable manual Art wherewith to divert themſelves, they have recourſe to thoſe fooliſh, or ill ways in uſe, to help off their Time, which a rational Man, till corrupted by Cuſtom, could find very little pleaſure in.

§. 208. I ſay not this, that I would never have a young Gentleman accommodate himſelf to the innocent *Diverſions* in faſhion, amongſt thoſe of his Age and Condition. I am ſo far from having him auſtere and moroſe to that degree, that I would perſwade him to more than ordinary Complaiſance for all the Gaities and *Diverſions* of thoſe he converſes with, and be averſe or teſty in nothing they ſhould deſire of him, that might become a Gentleman and an honeſt Man. Though as to *Cards* and *Dice*, I think the ſafeſt and beſt way is never to

learn any Play upon them, and ſo to be incapaciated for thoſe dangerous Temptations and incroaching Waſters of uſeful Time. But allowance being made for *idle and jovial Converſation*, and all faſhionable becoming Recreations; I ſay, a young Man will have time enough, from his ſerious and main Buſineſs, to learn almoſt any *Trade*. *Trade*. 'Tis want of application, and not of leiſure, that Men are not ſkilful in more *Arts* than one; and an Hour in a Day, conſtantly employ'd in ſuch a way of *Diverſion*, will carry a Man, in a ſhort time, a great deal farther, than he can imagine: which if it were of no other uſe, but to drive the common, vicious, uſeleſs, and dangerous Paſtimes out of Faſhion; and to ſhew there was no need of them would deſerve to be encouraged. If Men from their Youth were weaned from that ſauntring Humours, wherein ſome out of Cuſtom, let a good part of their Lives run uſeleſly away, without either Buſineſs or Recreation, they would find time enough to aequire *dexterity and ſkill in hundreds of Things*; which, though remote from their proper Callings, would not at all interfere with them. And therefore, I think, for this, as well as other Reaſons before-mentioned; a lazy, liſtleſs Humour, that idlely Dreams away the Days, is of all others the leaſt to be indulged, or permitted in young People. It is the proper ſtate of one Sick, and out of order in his Health, and

and is tolerable in no Body elſe of what Age or Condition ſoever.

§. 209. To the Arts above-mentioned, may be added *Perfuming*, *Varniſhing*, *Graving*, and ſeveral ſorts of working in *Iron*, *Braſs*, and *Silver*; And if as it happens to moſt young Gentlemen, that a conſiderable part of his Time be ſpent in a great Town, he may learn to cut, poliſh, and ſet *precious Stones*, or employ himſelf in grinding and poliſhing *Optical Glaſſes*. Amongſt the great variety there is of ingenious *Manual Arts*, 'twill be impoſſible that no one ſhould be found to pleaſe and delight him, unleſs he be either idle or debauch'd, which is not to be ſuppoſed in a right way of Education. And ſince he cannot be always employ'd in Study, Reading, and Converſation, there will be many an Hour, beſides what his Exerciſes will take up, which, if not ſpent this way, will be ſpent worſe. For, I conclude, a young Man will ſeldom deſire to ſit perfectly ſtill and idle; or if he does, 'tis a fault that ought to be mended.

§. 210. But if his miſtaken Parents, frightned with the diſgraceful Names of *Mechanick* and *Trade*, ſhall have an averſion to any thing of this kind in their Children; yet there is one thing relating to Trade, which when they conſider, they will think abſolutely neceſſary for their Sons to learn.

Merchants Accompts.

Merchants Accompts, though a Science not likely to help a Gentleman to get an Eſtate, yet poſſibly there is not any thing of more uſe and efficacy, to make him preſerve the Eſtate he has. 'Tis ſeldom obſerved, that he who keeps an Account of his Income and Expences, and thereby has conſtantly under view the courſe of his domeſtick Affairs, lets them run to ruine: And I doubt not but many a Man gets behind-hand, before he is aware, or runs further on, when he is once in, for want of this Care, or the Skill to do it. I would therefore adviſe all Gentlemen to learn perfectly *Merchants Accompts*, and not to think it is a Skill, that belongs not to them, becauſe it has received its Name, and has been chiefly practiſed by Men of Traffick.

§. 211. When my young Maſter has once got the Skill of *keeping Accounts* (which is a Buſineſs of Reaſon more than Arithmetick) perhaps it will not be amiſs, that is Father from thenceforth, require him to do it in all his Concernments. Not that I would have him ſet down every Pint of Wine, or Play, that coſts him Money; the general Name of Expences will ſerve for ſuch things well enough: Nor would I have his Father look ſo narrowly into theſe Accounts, as to take occaſion from thence to criticize on his Expences. He muſt remember that he himſelf was once a young Man, and not forget the Thoughts

Thoughts he had then, nor the Right his Son has to have the ſame, and to have allowance made for them. If therefore, I would have the young Gentleman oblig'd to keep an Account, it is not at all to have that way a check upon his Expences (for what the Father allows him, he ought to let him be fully Maſter of) but only, that he might be brought early into the Cuſtom of doing it, and that might be made familiar and habitual to him betimes, which will be ſo uſeful and neceſſary to be conſtantly practiſed the whole Courſe of his Life. A Noble *Venetian*, whoſe Son, wallowed in the Plenty of his Father's Riches, finding his Son's Expences grow very high and extravagant, ordered his Caſheer to let him have for the future, no more Money, than what he ſhould count, when he received it. This one would think no great reſtraint to a young Gentleman's Expences, who could freely have as much Money, as he would tell. But, yet this, to one who was uſed to Nothing but the purſuit of his Pleaſures, prov'd a very great Trouble, which at laſt ended in this ſober and advantageous Reflection. If it be ſo much Pains to me barely to count the Money, I would ſpend, What Labour and Pains did it coſt my Anceſtors, not only to count, but get it? This rational Thought, ſuggeſted by this little Pains impos'd upon him, wrought ſo effectually upon his Mind, that it made him take up, and

from that Time forwards, prove a good Husband. This at leaſt every Body muſt allow, that nothing is likelier to keep a Man within compaſs, than the having conſtantly before his Eyes, the State of his Affairs in a regular courſe of *Account*.

Travel. §. 212 The laſt part uſually in Education is *Travel*, which is commonly thought to finiſh the Work, and compleat the Gentleman. I confeſs *Travel* into Foreign Countries has great Advantages, but the time uſually choſen to ſend young Men abroad, is I think, of all other, that which renders them leaſt capable of reaping thoſe Advantages. Thoſe which are propos'd, as to the main of them, may be reduced to theſe Two, firſt Language, ſecondly an Improvement in Wiſdom and Prudence, by ſeeing Men, and converſing with People of Tempers, Cuſtoms, and Ways of living different from one another, and eſpecially from thoſe of his Pariſh and Neighbourhood. But from Sixteen to One and twenty, which is the ordinary *time of Travel*, Men are of all their Lives, the leaſt ſuited to theſe Improvements. The firſt Seaſon to get Foreign Languages, and form the Tongue to their true Accents, I ſhould think, ſhould be from Seven to Fourteen or Sixteen; and then too a Tutor with them is uſeful and neceſſary, who may, with thoſe Languages, teach them other things. But to put them out of their Parents View at a great

great Diſtance, under a Governour, when they think themſelves too much Men to be governed by others, and yet have not Prudence and Experience enough to govern themſelves, what is it, but to expoſe them to all the greateſt Dangers of their whole Life, when they have the leaſt Fence and Guard againſt them? Till that boyling boiſterous part of Life comes in, it may be hoped, the Tutor may have ſome Authority: Neither the ſtubbornneſs of Age, nor the Temptation or Examples of others can take him from his Tutor's Conduct till Fifteen or Sixteen: But then, when he begins to conſort himſelf with Men, and thinks himſelf one; when he comes to reliſh, and pride himſelf in manly Vices, and thinks it a ſhame to be any longer under the Controul and Conduct of another, what can be hoped from even the moſt careful and diſcreet Governour, when neither he has Power to compel, nor his Pupil a diſpoſition to be perſwaded; but on the contrary, has the advice of warm Blood, and prevailing Faſhion, to hearken to the Temptations of his Companions, juſt as Wiſe as himſelf, rather than to the Perſwaſions of his Tutor, who i now looked on as the Enemy to his Freedom? And when is a Man ſo like to miſcarry, as when at the ſame time he is both raw and unruly? This is the Seaſon of all his Life, that moſt requires the Eye and Authority of his Parents, and Friends to govern it. The flexibleneſs of the former part of a Man's Age, not yet grown up to be headſtrong, makes it more governable and ſafe; and in the after part, Reaſon and Fore-ſight begin a little to take place, and mind a Man of his Safety and Improvement. The time therefore I ſhould think the fitteſt for a young Gentleman to be *ſent abroad*, would be, either when he is younger, under a Tutor, whom he might be the better for; Or when he is ſome Years old, without a Governour; when he is of Age to govern himſelf, and make Obſervations of what he finds in other Countries worthy his Notice, and that might be of uſe to him after his return: And when too, being throughly acquainted with the Laws and Faſhions, the natural and moral

Advantages

Advantages and Defects of his own Country, he has ſomething to exchange, with thoſe abroad, from whoſe Converſation be hoped to reap any Knowledge.

§. 214. The ordering of *Travel* otherwiſe, is that, I imagine, which makes ſo many young Gentlemen come back ſo little improved by it. And if they do bring home with them any Knowledge of the Places and People, they have ſeen, it is often an admiration of the worſt and vaineſt Practices they met with Abroad; retaining a reliſh and memory of thoſe Things wherein their Liberty took its firſt ſwing, rather than of what ſhould make them better and wiſer after their return. And indeed how can it be otherwiſe, going abroad at the Age they do, under the care of another, who is to provide their Neceſſaries, and make their Obſervations for them? Thus under the Shelter and Pretence of a Governour, thinking themſelves excuſed from ſtanding upon their own Legs, or being accountable for their own Conduct, they very ſeldom troubled themſelves with Enquiries, or making uſeful Obſervations of their own. Their Thoughts run after Play and Pleaſure, wherein, they take it as a leſſening, to be controul'd; but ſeldom trouble themſelves to examine the Deſigns, obſerve the Addreſs, and conſider the Arts, Tempers, and Inclinations of Men, they meet with; that ſo they may know how to comport themſelves towards them. Here he that Travels with them, is to ſkreen them; get them out when they have run themſelves into the Briars; and in all their Miſcarriages be anſwerable for them.

§. 215. I confeſs, the Knowledge of Men is ſo great a Skill, that it is not to be expected, a young Man ſhould preſently be perfect in it. But yet his *going abroad* is to little purpoſe, if *Travel* does not ſometimes open his Eyes, make him cautious and wary, and accuſtom him to look beyond the out-ſide, and, under the inoffenſive Guard of a civil and obliging Carriage, keep himſelf free and ſafe in his Converſation with Strangers, and all ſorts of People, without forfeiting their good Opinion. He that is ſent out to *travel* at the Age, and with the Thoughts of a Man

Man designing to improve himself, may get into the Conversation and Acquaintance of Persons of Condition where he comes; which tho' a thing of most advantage to a Gentleman that travels, yet I ask amongst our young Men, that go abroad under Tutors, what one is there of an hundred, that ever visits any Person of Quality? much less makes an Acquaintance with such, from whose Conversation he may learn, what is good Breeding in that Country, and what is worth Observation in it, tho' from such Persons it is, one may learn more in one Day, than in a Years rambling from one Inn to another. Nor indeed is it to be wondred. For Men of Worth and Parts, will not easily admit the Familiarity of Boys, who yet need the care of a Tutor; tho' a young Gentleman and Stranger, appearing like a Man, and shewing a desire to inform himself in the Customs, Manners, Laws, and Government of the Country he is in, will find welcome, assistance and entertainment, amongst the best and most knowing Persons, every where, who will be ready to receive, encourage, and countenance an ingenuous and inquisitive Foreigner.

§. 216. This, how true soever it be, will not, I fear, alter the Custom, which has cast the time of Travel upon the worst part of a Man's Life; but for Reasons not taken from their Improvement. The young Lad must not be ventured abroad at Eight or Ten, for fear what may happen to the tender Child, tho' he then runs ten times less risque than at Sixteen or Eighteen. Nor must he stay at home till that dangerous heady Age be over, because he must be back again by One and twenty, to marry, and propagate. The Father cannot stay any longer for the Portion, nor the Mother for a new Set of Babies to play with: And so my young Master, whatever comes on't, must have a Wife look'd out for him, by that time he is of Age; tho' it would be no prejudice to his Strength, his Parts, or his Issue, if it were respited for some time, and he had leave to get, in Years and Knowledge, the start a little of his Children, who are often found to tread too near upon the heels of their Fathers,

to

to the no great Satisfaction either of Son or Father. But the young Gentleman being got within view of Matrimony, 'tis time to leave him to his Miſtreſs.

Concluſion. §. 217. Tho' I am now come to a Concluſion of what obvious Remarks have ſuggeſted to me concerning Education, I would not have it thought that I look on it as a juſt Treatiſe on this Subject. There are a thouſand other things, that may need conſideration; eſpecially if one ſhould take in the various Tempers, different Inclinations, and particular Defaults, that are to be found in Children; and preſcribe proper Remedies. The variety is ſo great, that it would require a Volume; nor would that reach it. Each Man's Mind has ſome peculiarity, as well as his Face, that diſtinguiſhes him from all others; and there are poſſibly ſcarce two Children, who can be conducted by exactly the ſame Method. Beſide that I think a Prince, a Nobleman, and an ordinary Gentleman's Son, ſhould have different ways of Breeding. But having had here only ſome general Views in reference to the main End, and aims in Education, and thoſe deſigned for a Gentleman's Son, who being then very little, I conſidered only as white Paper, or Wax, to be moulded and faſhioned as one pleaſes; I have touch'd little more than thoſe Heads, which I judged neceſſary for the Breeding of a young Gentleman of his Condition in general; and have now publiſhed theſe my occaſional Thoughts with this Hope, That tho' this be far from being a compleat Treatiſe on this Subject, or ſuch, as that every one may find, what will juſt fit his Child in it, yet it may give ſome ſmall light to thoſe, whoſe Concern for their dear little Ones makes them ſo irregularly bold, that they dare venture to conſult their own Reaſon, in the Education of their Children, rather than wholly to rely upon Old Cuſtom.

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